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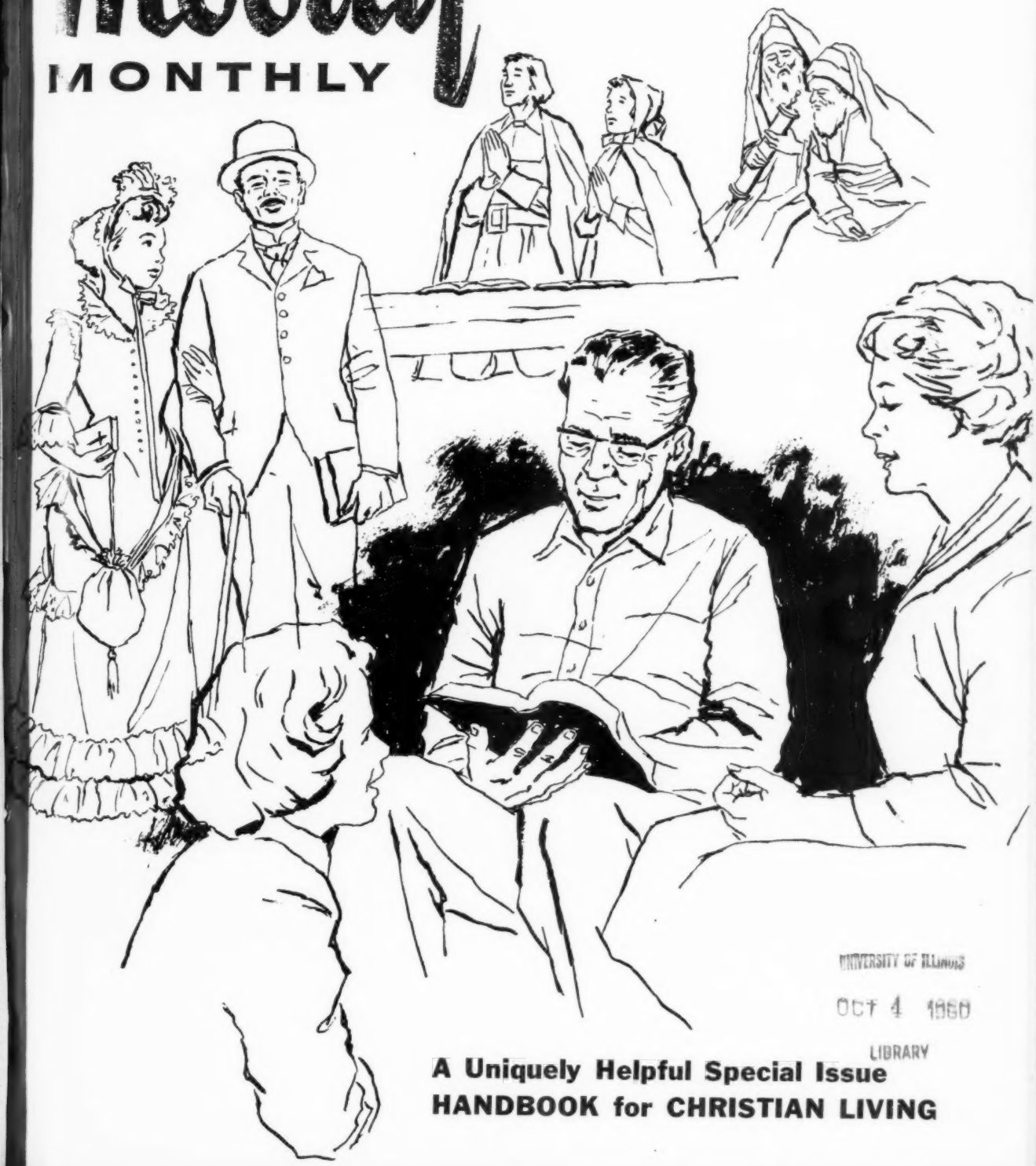

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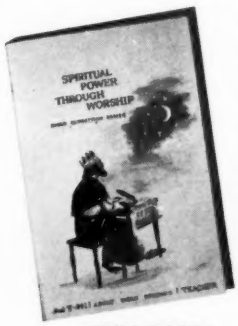

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BEHOLD THE LAMB OF GOD

By H. A. IRONSIDE

This previously unpublished message was broadcast on Dr. W. E. Hawkins' Radio Revival from Dallas, Tex. *(See "This Month," page 4.)*

OFTEN it has seemed to me that there has been a great deal of misunderstanding about the ministry of John the Baptist, the great forerunner of our Lord Jesus Christ. Do you remember how appreciatively Jesus spoke of him? He said, "Among them that are born of women there hath not a greater risen than John the Baptist" (Matt. 11:11). What was there about this man that was so great?

The outstanding thing was that he proclaimed the coming Messiah, lived to see Him for himself, baptized Him, saw Him start out on His wonderful mission, then died for His name's sake.

Some people have an idea, you know, that the great business of John the Baptist was baptizing people and that by some way or another, by his baptism, their souls were saved. That isn't true. We read in the Bible, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4). From this, people falsely conclude that John was preaching baptism for the remission, or forgiveness, of sins. That wasn't what he was preaching at all. He was preaching, proclaiming, a baptism of repentance, with a view to the forgiveness of sins.

John's baptism was the expression of repentance. John was telling people that all were sinners and all deserved to die. He said, "The axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). And so he called people to come down to the water of Jordan and there be baptized, confessing their sins.

Now, that is repentance. They came confessing their sins; they came justifying God, acknowledging that what He said about them was true. Their baptism was simply the outward expression of their penitence, but it was a baptism of repentance for the remission of sins. The sins weren't forgiven through the baptism.

In what way, then, were their sins forgiven? Why, it tells us here in John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." Baptism doesn't take away sin, but the Lamb of God does. And how does the Lamb of God take away sin? Why, He came into the world, the only begotten Son of the Father, and, absolutely sinless, went to Calvary's cross and on the cross He bore our sins.

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The Word of God says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). And now because our sins were laid upon Him, because He paid the penalty due for those sins, He takes away the sin of the world. That is, if we turn to Him, trust Him, believe in Him, then we have the right to say, "Thank God, my sins are gone."

Why are they gone? Because I was baptized? No! That wouldn't put away my sins. Because I've turned over a new leaf? No! That wouldn't put away my sins. Because I've tried to be charitable, and kind to the poor and the needy? No! It's a good thing to do all that, but that wouldn't put away my sins. Why, then, are they gone? Because I've put my trust in the Saviour, the Lamb of God, who taketh away the sin of the world.

The Saviour knew all that I was guilty of, even though He died long before I came into the world. He knew all I would ever be guilty of, and He took all my sins and bore them in His own body there on the tree.

This is the gospel that John the Baptist preached. Some people think that John didn't know the gospel, but here it is. You couldn't get a clearer gospel than this.

Do you remember when Abraham and Isaac were going up Mount Moriah? Isaac turned to his father and said, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt-offering."

Well, John the Baptist said that this is the Lamb; this is the One God has provided; this is the Saviour for sinners; this is the One who can offer Himself without spot to God in our behalf and this is the One whom He calls us to receive. It is the same message found in the Gospel of John. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name" (John 1:11, 12). END

For many who read these pages, the above message may be far more than one more interesting article. Dr. Ironside, a warm-hearted and gifted soul-winner, has been with the Lord for about nine years. The invitation here, never before in print but preserved on tape recording, is as it were a plea from beyond eternity for you to receive God's gift of salvation. If you decide for Christ, please let us help you in your new-found life. Write MOODY MONTHLY, *820 N. La Salle St., Chicago 10, Ill.*

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Volume 61, No. 2 October, 1960

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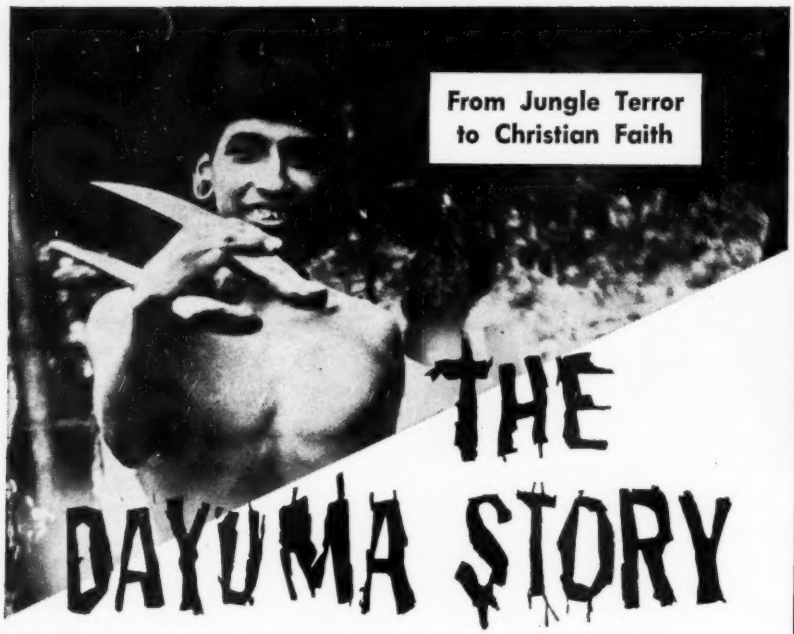

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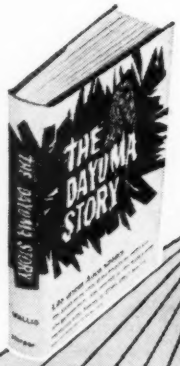

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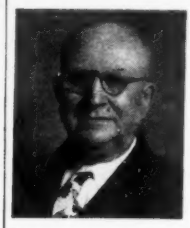
This Month

This issue is dedicated to bringing you lasting help in the important area of Christian living. To accomplish this purpose, we have chosen some unusual features.

ONE IS an article by the late Dr. H. A. Ironside, great and beloved expositor and soul-winner who went to be with the Lord more than nine years ago. "Behold the Lamb of God" was tape recorded during a radio broadcast in Dallas, Tex. It is now published for the first time.



ANOTHER UNUSUAL highlight of this issue is a dialogue first heard in London during evangelistic meetings in the 1880's. Readers will find questions by D. L. Moody about salvation and answers by a great London preacher of basic value.

IF YOU HAVE FACED the problem of procrastination in prayer in your own life, probably you will read "Angel at My Elbow" with particular interest. The author is Don Hillis, recently appointed home secretary of the Evangelical Alliance Mission. He was a TEAM missionary in India for seventeen years.

IN SEEKING a truly helpful summary of the principles of the Christian walk, one name came to mind—that of Bob Cook, former president of Youth for Christ International, author of the book, *Now That I Believe.* Though pressed by responsibilities as vice-president of Scripture Press, Dr. Cook found time to write "Seven Principles of Christian Living," one of this month's truly outstanding articles.

THIS ISSUE also brings to your home the teaching ministry of Moody Bible Institute. The means: a home study feature on the Gospel of John. Dr. Alfred Martin, MBI dean of faculty, is the author of this Moody Correspondence Course. Here is a special opportunity for every reader to begin personal Bible study.

LETTERS

TO THE EDITOR

More Busy than God?

In April, I found these lines [about Judas] by Paul T. Holliday:

Unsaved, yet walked he
With the chosen few;
Unmoved, though with the Lord
The whole way through.
Unhappy man of opportunity,
This to remember through eternity!

How many of us have the opportunity to walk along with Jesus and learn of Him! How often we either give Him half an ear or none at all! Yet the opportunity is as big as an old-fashioned barn—with doors wide open.

If we, in all our haste, would just find a little time to listen and talk to Him, how utterly unlike our present existence life could be.—Lloyd L. Cook, Earlham, Iowa

Independent Missionaries

The U. S. Congress did a very great disservice to the cause of true missions when [it] passed a law whereby many missionaries were deprived of financial support [because] donations to missionaries must now go through organizations in order to be declared tax-deductible.

As an example of the result, the writer, an independent, fundamental, faith missionary now receives next to nothing in the matter of support from donors. Friends who used to contribute have somehow forgotten and never write any more since this law went into effect.

A question might be: "Why aren't independent missionaries under a mission board's jurisdiction?" The answer is that many of us are too old to be acceptable to mission boards, but our services, we think, are as good and in some cases better than some others who are under mission boards.

Be that as it may, the independent missionaries should have your prayer interest, [too], as they need God's help in the matter of finances. Some must do supplementary work for support, thus sacrificing valuable time and energy from God's service.—Rev. Elmer E. Bloom, Honolulu, Hawaii

Kudos

MOODY MONTHLY means so much to me that I do not want to miss one copy. I have sent it to shut-ins and they all love it. We need more such [magazines]. — Mrs. Mary Choate, Tullahoma, Tenn.

As a young minister, I am happy that M/M is now coming into my home. We certainly enjoy the wonderful witness of the printed page.—Robert Justice, No. Scituate, R.I.

It gives me great blessing to read [the magazine] from cover to cover. It reminds me to thank God every day for all He does for us.—Mrs. A. James, Inglewood, Calif.

We enjoy your thoroughly evangelical stand in M/M and appreciate your varied subjects of interest. I would desire, however, a larger area of coverage of news of interest to Christian people.—Ardon C. Roark, Kittery, Me.

I . . . especially enjoy the Bible lessons for the Sunday as designated therein. The Bible lesson studies have been of great asset to me here daily at this institution.—Inmate of a state penitentiary.

Eschatology

The May issue . . . was absolutely the finest publication I have ever read. It is not just a primer in eschatology, but rather an advanced course. You are to be highly commended.—Rev. Robert B. Mignard, New Brunswick, N.J.

We especially enjoyed May. It was without a doubt, to our minds, one of your best efforts and enlightening as to our Lord's return.

One article particularly impressed my mind, . . . Vance Havner's "No Home Down Here." My mind and heart were really stirred.—Raymond F. Espey, Baltimore, Md.

June Appreciation

The two articles, "Glow and Afterglow" and "As Moses Prayed," were outstanding. "An Understanding Saviour" really helped and blessed me!—Anna M. Drew, Overland Park, Kan.

Allow me to express my deep appreciation of M/M. My husband and I were away on vacation and got behind in our reading. I have been impressed with the article by Dr. V. Raymond Edman in June, "Glow and Afterglow," and would like two copies for two young couples who are having marital problems. Perhaps the article may help and bless them.—Mrs. John C. Slocum, Whittier, Calif.

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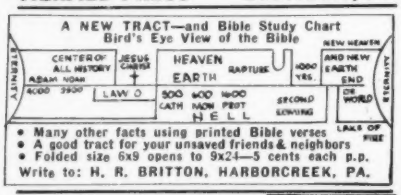

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COLLEGIANS IN THE NEWS

Students are "news" to Dr. Edward G. Groesbeck of Ann Arbor, Mich., registrar of the University of Michigan and teacher of Grace Bible Church's University Bible Class. His university is one of many turning away students this fall.

In explanation, Dr. Groesbeck points to the fact that student enrollment has increased at the rate of 200,000 per year for the last five years, far too fast for colleges to provide adequate facilities and faculty. The total this fall will reach three and one-half million, hit six million by 1970.

As faculty advisor for the Michigan Christian Fellowship Inter-Varsity chapter, Dr. Groesbeck sees a need for a much greater gospel outreach to this "flood tide" of students. He also believes individual Christians and local churches can do more to assist the students in their witness.

Two main evangelical efforts on the campus are Inter-Varsity and Campus Crusade. The IVCF, working with students at 720 colleges, universities and schools of nursing, has 50 staff members on the field.

While the need on the campus is great, a group of IVCF'ers from Oberlin College, Ohio, saw a need on the foreign field and did something about it. They determined to use their year of musical study at Salzburg, Austria, as a means of gospel witness through their talent.

Rodney Schmit, Salem, Ore.; Stephen Clapp, Ramsey, N.J., and Louanne Fuchs and Donna Bergstrom of Oak Park, Ill., organized the Varsity Ensemble. They prayed and they wrote letters. God provided opportunities to present the gospel to various groups in many countries of Europe: Swiss and German university students; over the air in Switzerland for a Mennonite radio ministry; to U. S. Army soldiers at Stuttgart; at the Greater Europe Mission's Bible School near Frankfort and over Radio Luxembourg for the school's program; at churches in Bonn, and in Emmen, Coeworden and Hengelo, Holland; at a young peoples' camp for the Belgian Gospel Mission; at churches in Brussels, Charleroi and Bray, Belgium; and at a West German high security prison in Duisberg.

There were many answers to prayer. The editor of Brussels' Flemish newspaper, also the head of the European Journalistic Association, went to church for the first time in seven years to hear the classical and sacred music program.

A German prisoner wrote, "I was a bad man, too, but Jesus has washed all my sins away. I will think about you ever and ever. You have a new name here: 'The four practice music angels.' "

The Varsity Ensemble, Inter-Varsity students from Oberlin College, after a year of gospel witness in Europe. Left to right: Rodney Schmit, Donna Bergstrom, Stephen Clapp and Louanne Fuchs.

Meanwhile, on another student front, the Accrediting Association of Bible Colleges reports there are now 120 Bible colleges and 103 Bible institutes in the U. S. and Canada. Last fall they had 23,584 students, plus 8,966 in some 90 evening divisions and 206,264 enrolled in 32 correspondence divisions.

The association's report said at least half of all missionaries from North America have received training at one of these institutions.

BIG YFC CONVENTIONS

Youth for Christ's sixteenth annual convention at Winona Lake, Ind., was the group's largest, with 10,000 delegates and visitors attending from 40 states and six foreign countries.

Dr. Ted W. Engstrom was re-elected president.

YFC voted to hold a World Teen Convention in 1964, possibly in Jerusalem.

The Bible quiz championship was won by a team from Moline, Ill.

More than 600 conversions were reported at the convention.

In Bristol, England, YFC held its twelfth World Christian Youth Congress, attended by 2,000 young people and their leaders from 20 nations.

The concept of "teens telling teens" was put into practice, as 50 teams did evangelistic work throughout the city.

CRIME RATE JUMPS

J. Edgar Hoover, director of the Federal Bureau of Investigation, reported a "startling" increase in crime in the U. S. during the first six months of 1960.

Urban areas of over 25,000 population had a nine percent increase in crime, with jumps in every category: robberies, 13 percent; burglaries, 12 percent; murders, six percent; forcible rape and auto theft, five percent; aggravated assault, four percent.

Cartha DeLoach, an assistant in charge of crime records, said this increase cannot be blamed only on the increase in population. "The crime rate is growing four times faster than the population," he said. He blamed, instead, "lethargic" Americans who are enjoying their luxuries rather than backing law enforcement agencies.

EVANGELISM IN BRITAIN

Significant evidences of God's blessing have been seen through an evangelistic campaign conducted by Eric Hutchings in Birmingham. It was the first united crusade there in more than 50 years.

Attendance at Bingeley Hall, scene of famous Moody and Sankey campaigns, reached 130,000.

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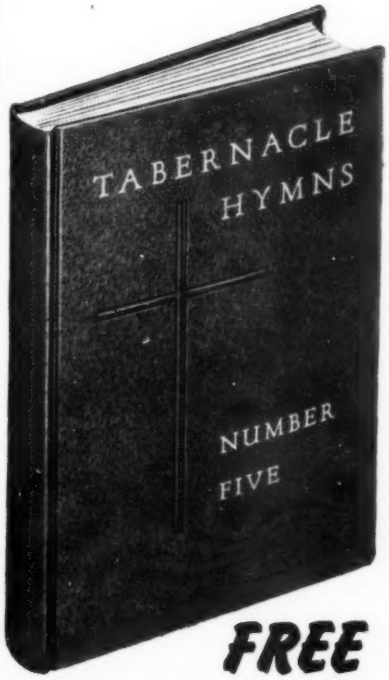

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Birmingham, center of Britain's midlands, where in some areas less than one percent of the people have ever been to church for any reason during their lives, felt the impact of the gospel. Thirty-five percent of those who came forward had no connection with a church. Twenty percent had never been to church.

The Hutchings team, which has been in evangelism since 1952, has conducted 31 major crusades, some of them on the continent as well.

CBA SETS RECORD

Christian booksellers throughout the United States and Canada converged on Chicago early in August for the largest convention of the Christian Booksellers' Association to date. Approximately 1800 book store managers, employees, exhibitors and guests were in attendance, representing 382 book stores plus publishers and suppliers. Robert L. Kregel, Grand Rapids, Mich., book store owner and publisher, was elected association president and Miami Beach, Fla., was selected as next year's convention city.

FOR CHRISTMAS READING

Ten million copies of "Unto You... a Saviour," an attractive pocket-size reprint of the Christmas story from Luke 1:5-2:40 have been prepared for distribution by the American Bible Society during this Christmas season. Single copies may be obtained free from the Society (450 Park Ave., New York 22). The booklets are available for quantity distribution at below cost rates. They may be obtained in the King James version.

BRIEFS

Placed: by the Gideons International, more than 2,700,000 Bibles and New Testaments in this country, Canada and 52 other nations, since July, 1959. Since its founding in 1908, the group has distributed more than 44 million Bibles and New Testaments.

Organized: "a peaceful international army of lay papal volunteers" from the U. S. and Europe to help Latin American Roman Catholic bishops combat the "dangers menacing the heritage of faith and religious culture."

Withdrawn: its membership in the American Baptist Convention, by the First Baptist Church of Wichita, Kan., after failing in efforts to get the ABC to leave the National Council of Churches.

Approved: by the Free Methodist Church, the organization of overseas churches into general conferences, the first two in Japan and the United Arab Republic (Egypt).

Circulated: by the Communists, 250 publications throughout Latin America, with increasing emphasis on literature appealing to the intellectual and business communities.

Preached: the gospel in four messages by Evangelist George Sweeting through an unusual opportunity as part of the bicentennial program at Amherst, N.H., last summer.

Established: a service organization, Christian Research Institute, by Dr. Walter R. Martin, authority on cults and world religions, to provide specialized information for missions and individuals.

Expanded: the work of the Navigators, to 10 new areas this fall, including Beirut, Toronto, Karachi, The Hague, Frankfort, Kenya, and Okinawa.

Refused: by the Soviet Union, 9,236 applications from Russian Jews to emigrate to Israel.

Founded: The World for Christ, Inc., with headquarters in Orange City, Iowa, for ministry in the fields of literature, evangelism, and drama Johnny Hartog is the first president.

Increasing: drunkenness in England and Wales, particularly among the 18-21 age group, which has the biggest increase in cases brought to court, more than 200 more than the previous year.

Given: for religious purposes, less than five percent of the $625 million distributed annually by the more than 5,000 philanthropic foundations in the U. S.

Smoked: a record 463½ billion cigarets by Americans last year, nearly 20 million more than the previous year.

Offered: 400 books from Russian Orthodox theological seminaries, to the World Council of Churches.

FOREIGN

Colombia—Last summer a Protestant pastor of the Worldwide Evangelization Crusade was attacked by a Roman Catholic mob in a suburb of Bogota. During the beating he was warned to leave the neighborhood. He was on his way to conduct a Sunday service in a private home, which also was stoned. In San Juan de Uraba a police inspector was removed after he told Protestants they had to have his permission before they could meet. His ruling followed an incident during which a priest disrupted a service and had a policeman close the doors and windows of the house during the meeting.

Spain—Protestant requests to get approval for printing evangelical books

[*Continued on page* 76]

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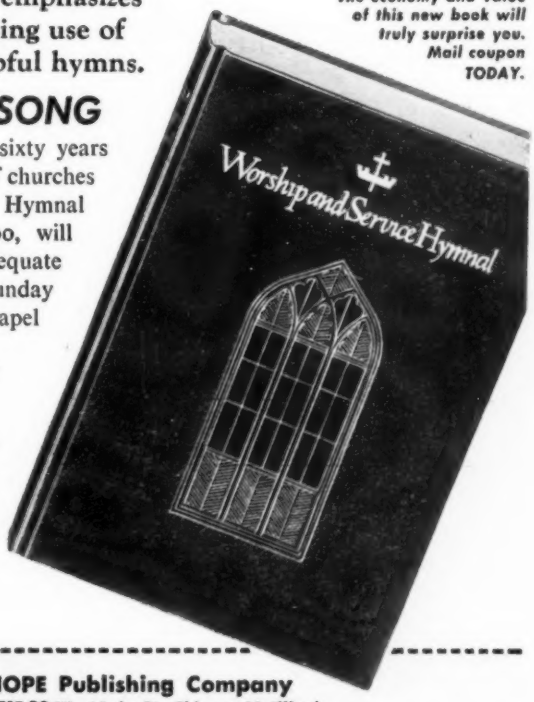

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EDITORIALS

Facing the Religion Issue

How important is the religious issue in the coming presidential election?

Protestants are under pressure from a good many directions to say it is of no great import. After all, they will be urged to be broad minded. They will be held up as "making too much of a man's religion." They will even be told—as we have been—that the country's welfare demands that "personal prejudices" be set aside.

In view of such arguments, Protestants will do well to remind themselves of a few basic facts:

(1) The issue at stake is not either candidate's personal faith but whether or not his church associations leave him free to represent the American people without outside interference.

(2) Within the past six months a spokesman for the Vatican has reasserted the "right and duty of the Church to intervene" in political matters in order to guide those under its jurisdiction.

(3) The U.S. people would not willingly elect a candidate for president whom they were convinced would be obliged to respond to an outside influence, especially the influence of an outside political power. Should this principle be disregarded because the influence in this case would be exercised by a power which exists as both a church and a state?

To those who argue that the church's power would never be exercised in this country, we would recall just one recent example, the threats made by the Archbishop of the New Orleans Diocese in 1956 through his Archdiocesan paper that "automatic excommunication" of members of the Louisiana legislature would follow if they supported certain measures then under consideration.

In short, there is far more involved in next month's election than the choice between two candidates. Is it vital to our country's future that our chief executive be completely beyond the reach of church dictation? Those who see the issue clearly ought not to be ashamed of insisting on its importance.

An Important Call to the Unfinished Task

The program of world missions is at the crossroads. In one sense this has always been true. For there are three things the enemy of men's souls especially hates: 1) the gospel, which alone is the power of God unto salvation; 2) holy living, which alone permits the unhindered demonstration of the power of the Holy Spirit; and 3) missions, the one task our Lord has left the Church on earth to perform. In these three areas of defection—denying or distorting of the gospel, carelessness in conduct and disregard for missions—the devil is attempting to block the purposes of God in this age.

That Satan has been only too successful in restricting the effectiveness of God's instruments is too obvious to need proof. While God's ultimate victory is sure, we must cry, "How long, O Lord, how long?"

The tragedy is that such a condition need not be. We know and believe God's Word concerning the increase of apostasy in the professing church; we know and believe that evil men and imposters shall wax worse and worse; we know and believe that perilous times shall come in the last days. But does this condition mean that the true Church cannot experience the power of God? Do such prophecies mean that the gates of hell shall prevail against those who are God's people?

God forbid! The gates of hell shall not prevail! They shall be stormed and broken, and the power they represent shall be overcome. But first, believers must claim the power of the blood of the Lamb; they must give a witness that is Spirit-empowered and they must love not their lives to the death. The direst circumstances are only a challenge to the people of God to match and more than match Satan's power with the mighty power of God.

We are confident that rising nationalism (which free people can hardly oppose) and mighty adversaries like Communism, false religions and unbelief cannot and will not be able to hold back the witness of committed, holy, Bible-believing Christians. Our difficulty is not the greatness of the foe; it is the worldliness, unbelief and coldness of our own hearts.

Is God dead? Are God's promises untrue? Are the loyalty and dedication of the servants of false gods greater than the allegiance and consecreation of the followers of the Lamb? The only possible uncertainty lies in the answer to the last of these questions. That answer is in our hands—and hearts.

If our response is as it should be, we shall give ourselves to God's program of missions. For there is a world on the heart of God. There are other sheep which the Good Shepherd must bring to Himself.

We do not for one moment discount the loving and sacrificial ministry, the large and Spirit-directed giving, the intense and importunate praying of some of God's people. But the fact remains that we are not getting the task finished—the task of evangelizing the world of men. That is why we call the attention of our readers to the Congress on World Missions, sponsored by the Interdenominational Foreign Mission Association (308 W. 105th St., New York 25, N. Y.). The congress will be held in Moody Memorial Church, Chicago, December 4-11.

Surely, Bible-believing Christians should be praying for this gathering. Surely, Bible-believing churches should plan to send their pastors and other delegates. For here is one effective means, among others, of promoting world missions which can, with the blessing of God, be used to complete the conquest. We cannot emphasize too much the importance of this congress. We urge our friends to begin now to pray about this conference and the possibility of their attending.

Things Written Aforetime

Someone asked the other day, "Why are we hearing so few sermons based on the Old Testament?" The question bothered us, because many times in recent years we had asked ourselves the same question.

To be sure, we can offer no documentary proof that preachers are *not* using the Old Testament as a base for their sermons. We can only judge from our own experience and that of others with whom we have conversed, plus the goodly number of manuscripts that pass over our editorial desk—the vast majority of which deal with New Testament themes.

Still curious about it, we mentioned the subject to a veteran preacher, who travels around quite a bit yet keeps a well-trained and sensitive ear to the ground (homiletics-wise). He answered that it seemed to him the trend in the pulpit was definitely away from using the Old Testament as a source for sermon material.

If this is true, brethren, it ought not so to be. Some of us in our younger days were privileged to sit under the

teaching of masters of Old Testament Scripture, and we know that spiritual gold may be mined from its pages. In the years since, in private devotions and in the hours of greatest need, we have found these pages aglow with spiritual light and life.

The lessons contained in the books of history, poetry, biography, wisdom and prophecy are far too precious to be passed by. The wise pastor will not rob his people of their spiritual heritage.—A. C.

World Literature Sunday

World Literature Sunday will be observed on October 9. On this Lord's Day churches in many countries will give special emphasis to the ministry of books, tracts, periodicals, Scripture portions and other printed materials in the missionary task.

One of our associates with a special burden for this important work is Peter F. Gunther, assistant director of the Moody Literature Mission and chairman of Evangelical Literature Overseas. Recently he summed up the growing importance of literature in these words:

"Not too many years ago missions stressed medical and educational work on every front. There is still a great need for these two ministries and their importance cannot be minimized. However, times have changed. The world is fast becoming literate and people are eager to read.

"America is a land of plenty, including an abundance of good reading. Almost every pastor has his reference library in his study. Many Christian homes have good devotional books and if they don't they can get them from a gospel bookstore in any good-sized town. We Christians are all too prone to take this abundance for granted.

"What about the mission field? Is it true there? The cheap, immoral literature is plentiful, attractive, and inexpensive. Communistic material has made its inroads. The cults, too, have been on the job. As for evangelical literature, we have barely touched the fringe of the real need.

"Most pastors overseas have little more than the Bible and a few supplementary books. Many don't have even a Bible dictionary, a concordance or a commentary. If the pastors have so little evangelical literature, you can be sure the average Christian layman has even less. He is eager for it and it is our job to help him get it.

"This dearth of missionary literature results in a major need today. Missions have a three-pronged job pressing in on them.

1. They must develop more national writers of spiritual insight, able to produce quality material.
2. They must produce attractive literature for the Christian and for the unsaved at a price that the average national can afford—and lots of it.
3. They must get this literature to the people through book centers, reading rooms, colporteurs, newspaper advertising and other similar means."

Such is the need. Great strides have been made in recent years, but the task is so huge that even these efforts represent only a beginning. Christians everywhere ought to be aware of the necessity for work in this field and for continuing prayer and financial support.

Wanted: More Readers

If the apostle Paul were living in our day, he certainly would be in full sympathy with the aims of Protestant Press Month, currently being observed by evangelical publications. In his own day the peerless missionary employed the best methods available. It was an era of letter writing, so he wrote significant letters to individuals and churches. And those letters of his which have been preserved under the guidance of the Holy Spirit make up about half the New Testament.

With compelling words Paul enlisted help in reaching the widest possible audience and readership for his written messages. In the earliest writing from his inspired pen, he declared it to be God's command that his letter be read to the entire membership of the church in Thessalonica. A decade later he instructed the Colossians to see to it that his letter to them be read also in the church at Laodicea and that friends at Colossae read the letter addressed to the Laodiceans.

Paul desired more readers. He cherished unshakeable convictions about his gospel ministry and about the written Word being one of the excellent tools for carrying it out.

Evangelical publishers and editors today share his convictions. That's why, during Press Month, they strive to call attention to ways in which Christian publications may be used—to make Christ known, to establish believers in the faith, to indicate paths of victorious living and radiant service.

In desperate days these publications sound a note of cheering hope through Christ who "shall reign where'er the sun does his successive journeys run." This message men need. They need the lift Christ-centered, printed-word missionaries bring.

Therefore, more readers are wanted—not to send circulation figures soaring, primarily, but to send men and women, boys and girls on their way with firmer steps, strong in their faith in the conquering Christ.—Guest editorial by Martin Erikson, Editor, *The Standard*.

Coming Next Month

CHRISTIAN AUTHORS YOU SHOULD KNOW

Ever want to meet a favorite author personally? Well, in the November Special Book Issue you'll enjoy the next thing to it, as veteran author Dorothy C. Haskin takes you behind the scenes to give you personal glimpses of other well-know Christian authors.

WHAT ABOUT THE NEW TRANSLATIONS?

So many new translations of the Bible have been published—with many more to come, if we can read the signs—that the average reader is at a loss to evaluate them. This special feature next month will answer many of your questions as to what lies ahead.

A BOOK STORE IS MY PULPIT

Some may think that running a book store is not to be listed among Christian ministries. But the author of this article begs to differ and gives some strong reasons. Here's a chance to meet one of your very good friends—the Christian bookseller.

HANDBOOK FOR CHRISTIAN LIVING

There is a sense in which every Christian is like the apostle Paul. Somewhere, somehow . . . and always through a gracious Providence . . . he has been confronted by the glory of the Lord Jesus Christ, the Son of God. In Him he has found a sufficient Saviour and a worthy Lord.

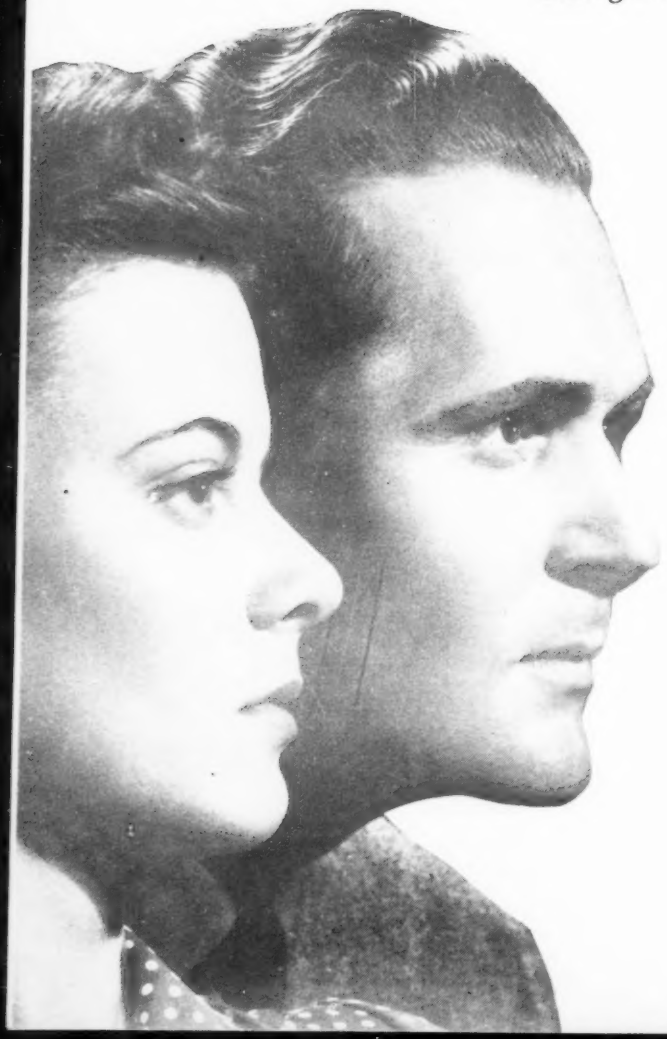
From such a meeting issue the beginnings of a new Life, as different from the old life as night from day. Freed from encumbrances, that Life is a continuing demonstration of the grace, provision and power of God. It is a transformed life . . . a life of holiness . . . a life of power and usefulness . . . a life of joy.

That this Life may come to full fruition in him is the heart longing of every believer who knows that he has indeed been bought with a price . . . that he is not his own. But the hindrances are many and great, and the way is far from smooth. Tragically, the Christian may lose years in groping towards the kind of life he senses could be his, but which in actual practice seems out of reach.

But such a life is not impossible. It is the purpose of this issue to turn the eyes of the reader to his resources as a Christian . . . to the means and opportunities at hand for Christian growth and usefulness . . . and to that great Handbook for Christian Living, the inspired Word of God.

understanding

few see more than dimly the dimensions of God's provision. Three-quarters of a century ago, during an evangelistic campaign in London, Preacher Marcus Rainesford reviewed the great principles of salvation before crowds attending the meetings. Portions of this uniquely helpful dialog are presented here.



Q. What do you mean by the new birth?

A. I judge it by what I know of the old birth. I was born of human parents into the human family; so I belong to Adam's race by nature and generation, and I inherit Adam's sin and curse accordingly. The new birth is from my union by faith with the second Adam; but this is by grace, not nature: and when I receive the Lord Jesus Christ I am born of God, not by generation but by regeneration. As I am united to the first Adam by nature and generation; so I am united by faith through grace and regeneration to the Second Adam, and inherit all His fullness accordingly.

Q. For whom, then, did Christ die?

A. For "the ungodly" (Rom. 5:6).

Q. Why is salvation obtained by faith?

A. That it might be by grace. "For this cause it is of faith, that it may be according to grace" (Rom. 4:16, R.V.).

Q. What is the meaning of Christ dying for us?

A. As our Substitute; in our place; in our stead.

Q. How may a man know if he has eternal life?

A. By not treating God as if He were a liar when He tells us He has given us eternal life in His Son (I John 5:10-12).

Q. What is the means by which the new birth we were speaking of is effected?

A. "Of his own will begat he us with the word of truth" (James 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God . . . and this is the word, which by the gospel is preached unto you" (I Peter 1:23, 25).

Q. How are we "cleansed by the blood"?

A. The blood is the life. The sentence upon sinners for their sin was, "The soul that sinneth it shall die." That we might not die, the Son of God died. The blood is the poured-out

your Salvation

questions by D.L. Moody—answers by Marcus Rainesford

life of the Son of God, given as the price, the atonement, the substitute, for the forfeited life of the believer in Jesus Christ. Any poor sinner who receives Christ as God's gift is cleansed from all sin by His blood.

Q. A man says: "I have not found peace." How would you deal with him?

A. He is really looking for the wrong thing. I do not look for peace. I look for Christ; and I get peace with Him. Some people put peace in the place of Christ. Others put their repentance or prayers in the place of Christ. Anything put in the place of Christ, or between the sinner and Christ, is in the wrong place. When I get Christ, I possess in Him everything that belongs to Him as my Saviour.

Q. What is it to be a child of God? What is the first step?

A. Well, sir, I am a child of God when I become united to the Son of God. The Son of God (John 17:20, 21) that all who believed upon Him should be one with Him, as He was one with the Father. Believing on Jesus, I receive Him, and become united to Him (John 1:12, 13); I become, as it were, a member of His Body. I am an heir of God, a joint-heir with Christ (Eph. 5:30; I John 5:1; Gal. 3:26).

Q. What is the best definition of faith?

A. Trust in the Son of God, as the Saviour He has given to us. Simple trust, not only in a creed, but in a Person. I trust my soul to Him. I trust the keeping of my soul to Him. God has promised that whosoever trusts Him, mercy shall compass him on every side (Ps. 32:10).

Q. Does not the Scripture say that the devils believe? (James 2:19).

A. They believe the truth, do they not? They believe that Jesus was manifested to destroy them, and they "tremble." I wish we believed as truly and as fully that God sent His Son into the world to save us.

Q. What is it to "trust"?

A. I take it to mean four things: (1) *Believing on Christ:* that is, taking Him at His Word. (2) *Hoping in Christ:* that is. expecting help from Him, according to His Word. (3) *Relying on Christ:* that is, resting on Him for the times and ways, and circumstances in which He may be pleased to fulfill His promises according to His Word. (4) *Waiting on Christ:* that is, continuing to do so, notwithstanding delay, darkness, barrenness, perplexing experience, and the sentence of death in myself (II Cor. 1:9). He may keep me waiting a while (I have kept Him a long time waiting); but He will not keep me waiting always. Believing in Him, hoping in Him, relying upon Him, and waiting for Him I understand to be trusting in Him.

Q. How do you get faith?

A. By hearing God's Word. "Faith cometh by hearing; and hearing by the word of God" (Rom. 10:17).

Q. How do you get the Holy Ghost?

A. In the same way as you get faith. The Holy Ghost uses the Word as the chariot by which He enters the believer's soul. The gospel is called "the ministration of the Spirit" (II Cor. 3:8).

Q. What is it to "receive the kingdom of God as a little child"?

A. I think it means that we are to receive it in all our need and helplessness. A little child is the most dependent thing on earth. All its resources are in its parents' love: all it can do is to cry, and its necessities explain the meaning to the mother's heart. If we interpret its language it means: "Mother, wash me; I cannot wash myself. Mother, clothe me; I am naked and cannot clothe myself. Mother, feed me; I cannot feed myself. Mother, carry me; I cannot walk." A mother may forget her sucking child, "yet will I not forget thee" (Isa. 49:15). This it is to receive the Kingdom of God as a little child—to come to Jesus in our helplessness and say: "Lord Jesus, wash me!" "Clothe me!" "Feed me!" "Carry me!" "Save me, Lord, or I perish."

Q. What would you advise new Christians to do?

A. When we were little babes, if we had had no milk, no clothing and no rest, we would not have lived very long. We are now the result of our fathers' and mothers' care. When a man is born in the family of God, he has life; but he needs food. 'Man doth not live by bread alone.' If you do not feed upon God's promises you will be of no use in God's service: your life may even die out altogether before long. Then you need exercise. If you only take food, and do no work, you will soon suffer from what I may call spiritual apoplexy. When you get hold of a promise, go and tell it to others. The best way for me to get help for myself is by trying to help others. There is one great promise that young disciples should never forget: 'He that watereth shall be watered also himself' (Prov. 11:25).

Q. What if one should fall into sin after he has come to Christ?

A. God has provided for the sins of His people committed after they come to Christ as surely as for their sins committed before they came to Him. Christ "ever liveth to make intercession for all that come unto God by him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For, "if any man sin, we have an ADVOCATE with the Father—Jesus Christ, the righteous: and he is the propitiation for our sins" (Heb. 7:25; I John 1:8, 9; 2:1,2). He will take care of our sinful, tried, and tempted selves if we trust ourselves to Him.

Q. Is it not said that if we sin willfully after we have received the knowledge of the truth, "there remaineth no more sacrifice for sins"?

A. Yes. In the Epistle to the Hebrews (10:26). Some of them were trifling with the blood of Christ, reverting to the types and shadows of

[*Continued on page* 36]

OBJECTIONS

TO LOOK AT HIM
YOU MIGHT HAVE THOUGHT
THE DEVIL WAS AFTER HIM

OVERRULED!

As told to Jack Odell

He was a young man, bigger than most, and he was running frantically down the street. What was he running for? He wasn't after a streetcar, because he dashed past one corner after another—and there wasn't a streetcar in sight. He wasn't running from the law. No one was following him. Yet, block after block, for two miles, this man ran on, without slowing down even to watch for oncoming traffic.

You might have thought the devil was after him. And maybe he was. You'll have to judge for yourself.

My name is Allen Mayer. I was born and brought up in Chicago, just two blocks from the White Sox ball park. As a kid I managed to avoid getting into more than just the average amount of trouble. Maybe one reason was that I had two big interests.

One was music. I played the piano and played it well. Later on, when I needed to make an honest living, I taught piano. My other big interest was pool. I was a "shark," practically lived at the pool table. Just as long as I could find new victims who didn't suspect how good I was, the money came rolling in.

That was the way I liked to live in those days. I was about twenty-five, and I had long since left home. A first-class hotel in the Loop wasn't too good for me when I could afford it. When I was out of cash, I'd check in at the "Y" on South Wabash. Then I'd get busy with a pool cue until I had a fat roll built up so I could go back to living in style.

A pretty crazy way to live? Sure. But in those days I thought I had the world by the tail and knew all about "the good life." Doubts? If there were any in the back of my mind, they never got out in the open. Maybe they never would have, if something hadn't happened during one of my low spells.

✦ I was wandering around just south of the Loop one night, killing time, when I heard music. A crowd of people was singing right there on the street.

Music always had charms for me, but it wasn't the music so much that caught my interest. It was that these people were singing with so much enthusiasm. Then I caught the words of the song.

It's all different now!
Though I wandered far in sin,
Jesus sought me and He brought me back to Him.
And it's all different now!

When they left, I followed along behind. And the first thing I knew I was in the Pacific Garden Mission, listening to a man talking up on the platform. He was no polished speaker, I can tell you! But what he said was something I had never heard before. It went something like this:

"Friends," he said, "Pop Taylor lets me get up and speak once in a while here at the Old Lighthouse. I'm glad to do it. I want to do it. I want to tell anyone who will listen that I'd be a dead man right now if I hadn't wandered into this place one night. I was in a drunken stupor when I came in. And when I went out I was singing. Right here in this old mission God reached down to make me a new man, when I came to Him through His Son, Jesus."

As I said, that fellow wasn't a polished speaker, but one thing he did. He talked straight from the heart, and it kind of got me. Because I was sure that, in a world where nearly everybody tries to put up a false front, here was one man who didn't care what people thought about him so long as he could tell the truth. You couldn't miss it.

After him, one after another got up to tell what God had done in their lives. They weren't all outcasts from society, either. I was interested in one fellow who got up and said, "Down here at the Old Lighthouse, you hear a lot of people tell how they were booze fighters or on dope or involved in crime or something. With me it was different.

"Don't ever get the idea that sin is only liquor and dope and crime. No, sir! Sin is *Self*—putting self before God. Sometimes it bears bad fruit in crime or booze or dope. But sometimes the fruit just looks a little better but is just as rotten inside.

"Like a bad disposition. That was my problem. I was the meanest, worst-tempered man you ever saw. When things didn't go my way or on my schedule, I didn't care who I hurt or hollered at or shoved around.

"It took a long time for my pride to break down. But when it did, I knew I needed to be forgiven just as much as any man lying out there in the gutter. Then, bless God, He gave me a new disposition—and He'll do the same for you!"

As I listened, I said to myself, "Sure, they can all talk this way when they come to these meetings. But I'll bet it's all for show. If that guy had a bad disposition before, he still has it—and I'm going to prove it!"

That's why, when the meeting broke up, I was right behind him when he went out the door.

✦ One thing this fellow hadn't mentioned and it almost spoiled the idea I had in mind. He liked to walk. I must have shadowed that man for close to seven miles! He was lean and long-legged and covered a lot of ground. Tagging along behind him, I was tempted to quit several times. But I just had to prove that he was a liar. So I stuck it out until he finally got to his home. I made a note of the address, then I took a streetcar back downtown.

Next day I went to a book store and bought a dictionary. And that night I walked up to the door of his house and knocked. He had no sooner opened the door when I pushed my way into the hall.

"Evenin', mister! Mind if I come in? I've got something here that's too good for you to pass up."

He turned and looked at me, slightly amused. "Seems to me you're already in. Some salesmen put their foot in the door, but you're the first one I've ever seen who busted right into the house."

I paid no attention to the remark. "You don't mind if I sit down, do

Adapted from one of the scripts for "Unshackled," a series of Christian radio programs sponsored by the Pacific Garden Mission, Chicago. Used by permission.

The first call was a failure. The crabby man had lost his grouch. But I wasn't through with checking up.

you?" I said in a cocky sort of way.

"Well, as long as you've already sat, let me take your hat."

"Never mind," I replied. "I'll keep it on."

"Just as you say," came the even reply.

"Now then," I said, rather business-like, "do you have a dictionary in the house?"

He was startled. "Dictionary? Why—we did, but—"

"Do you realize," I broke in, "that no house is complete without a dictionary? Tell me, are you satisfied to write letters that are full of misspelled words?"

He chuckled a bit at that. "I always was a pretty good speller," he said.

I snorted.

"Worst thing a man can do is try to depend on his own memory! Another thing. All the papers are running crossword puzzles these days. How in the world do you expect to do the puzzles without a dictionary?"

"Crossword puzzles? I never pay any attention to them."

"Then it's high time you began!" I barked. "Now," I said, as I brought out the dictionary, "I'm prepared to let you have this fine dictionary you see here for only $3.50. A real bargain, eh?"

He shook his head. "No. Afraid I can't agree, my friend."

"What? Why not?"

"Because I saw one just like it in a store window the other day for $2.75."

"Look here!" I demanded. "Do you think I'd cheat you?"

"No, young man," he replied, "I don't believe you would and I don't believe you will. And I wouldn't want to cheat you, either."

"Huh? I don't get it. How would you cheat me?"

"Are you a Christian?"

"What? What did you say?"

"I said, 'Are you a Christian?' Look at it this way. A man without a dictionary might need one, and then again maybe it wouldn't be important enough to him to bother with. But a man who doesn't have the gift of eternal life has one need that stands above every other need in his whole life."

"Hey, look who's selling what to who!"

"I'm not *selling* anything, friend," he answered, looking me straight in the eye. "The gift of life eternal is just that—a gift. You can't earn it. You can't buy it. You can't deserve it. All you can do is *receive* it."

Well, there was more, but somehow I got out of there without making any commitment, the dictionary still under my arm. I had proved one thing, though. That man, if he had ever had a mean, grouchy disposition, didn't have it any more. After I had done just about everything I could think of to try his patience, all he'd done in return was call me "friend" and try to persuade me to receive Christ.

✦ THAT wasn't what I'd come to find, but that was it. So, a couple of nights later, I was back at the mission to hear some more testimonies. I wasn't through checking up on the people, though. And when one woman got up and told her story, I thought, *Here's a phony for sure.*

"I'd like to tell what the Lord has done for me," she said. "For years I was what you'd call just plain lazy. Many a time I'd put off doing the breakfast dishes all day. When my husband came home at night, things were a mess, supper wasn't ready, and I actually thought I was tired out.

"Tired? From what? Having coffee in a neighbor's kitchen? Listening to stories on the radio when I should have been doing my housework? Maybe. But mainly just thinking about myself and my comfort and never giving a thought to anyone else. It's that old business of self, and the devil makes use of it every time. It was driving my husband out of the house at night and making me a sloppy, nervous, self-pitying woman.

"I don't know what would have happened. But before it was too late one of my neighbors began talking to me about the Lord. Next thing she brought me down here to the mission. Then I caught a glimpse of what a sorry creature I was in the eyes of God.

"I was ashamed. I was repentant. And Jesus took me when I took Him. He changed me, and He changed our home. Best of all, when my husband saw the change in me and our home, he knew that this was real. Now he's a Christian too, and Christ is the head of our home."

Well, there it was. It sounded like the truth but I had my doubts, and I was going to prove them.

When she left the meeting that night, I was right behind her. I was glad she rode a bus home. I didn't much care for another of those seven-mile walks! When she got off, I got off, too. I went up the other side of the street, but I could still see which house she went into.

Next day (this time without my dictionary) I stood on the back steps and knocked. Fortunately, it was she who answered the door.

"Yes?"

"Lady," I whined, in a high-pitched voice, "I wonder if you'd be willing to give a hungry man something to eat?"

"Why—I don't know. You're hungry?"

"Yes, ma'am. I'm starved."

She looked at my big frame doubtfully and then said, "All right. Come in."

"Oh, thank you. I sure appreciate it."

She ushered me into the kitchen—and said, "Sit at the kitchen table."

Then, looking at the floor, I said, "I'm sorry, ma'am. I seem to be trackin' mud all over your nice, clean floor."

"Don't worry about it now," she replied. "Here. Let me put a newspaper under your feet and mop up what you've already tracked in."

I was amazed. I watched her mop up the muddy footprints just as though she didn't mind a bit. While she was doing it, I glanced around. Her kitchen was as clean and neat as a picture in a magazine. And from what little I could see through the door into the next room, the rest of the house was the same way. Then she started putting together a regular lunch for me.

"Nothing fancy about this, of course," she said cheerily. "But it's filling—and it's clean."

"Smells good, anyway."

"I hope you won't mind my saying this, but it does seem very strange."

"Strange? What does?"

"Why — your being hungry and having to come around to the back door to ask for something to eat."

"Everybody has bad luck," I defended.

"But you don't look hungry."

"Well, you see, ma'am, I've only been going without meals for several days."

"And your clothes! Why, you're as well-dressed as my husband. Maybe better!"

I was thrown for a loss on that one. "I . . . I've just lost a good job, ma'am. And I'd sell these clothes for food, but I need 'em for job hunting. Can't go into an employment office looking ragged if you expect to get a decent job, can you?"

"I suppose not. Well, here's your lunch." Then, as though she had just remembered, she said, "Before you begin, young man, tell me, are you a Christian?"

My first forkful stopped in midair. "Am I *what?*"

"Oh, I guess you aren't. Well, in our house we always like to give thanks to God and ask Him to bless our food. So I hope you won't mind if I just say a little prayer before you eat."

That's how I discovered that the testimony the woman had given in the mission meeting was true. It didn't seem possible to me that people could be this way, and yet there was the evidence. Certainly these people had something that I didn't have.

✦ JUST about that time I ran into a streak of luck in the poolrooms. As my custom was, with plenty of folding money in my pocket, I moved into one of Chicago's best hotels. A couple of evenings later, wearing new clothes and with better than a thousand dollars cash in my pocket, I dropped in at the Pacific Garden Mission to listen to the testimonies. *Now,* I thought, *we'll set all that straight. Because I've got something they don't have.*

Then one man started talking about the riches of God in Christ Jesus.

Listen to him rave, I thought to myself, as I ran my fingers over the roll of bills in my pocket. *The riches of God! That guy's lucky if he's got streetcar fare in his pocket! And me? I've got a grand rolled up in my kick! These people are nuts!*

And yet, as those people kept on getting up and saying what they felt, the money in my pocket began to devaluate. It got so bad that after a while I had the feeling that the roll in my pocket must be nothing but counterfeit, because it wasn't doing a thing to hold up my self-respect! And when they gave the invitation to those who wanted to receive Christ it was a battle to stay in my seat. But I managed to stiffen my pride and put it off.

The one thing I couldn't do was to keep myself from going back to the mission. Then something else happened that complicated things. Some people I had met when I was staying at the "Y" had discovered that I could play the piano, and they asked me to go with them to some meetings they were having in churches.

Why did I go? Mainly because I like to play the piano. Maybe, too, because it gave me a little sense of righteousness. Nevertheless, I knew I was sailing under false colors, because they all thought I was a Christian. [*Continued on page* 55]

THYSELF

J. C. MACAULAY

My Lord, I work for Thee from day to day,
And, serving Thee, I find a holy bliss:
But this I pray—
Let not the joy of service e'er replace
The heart's delight in Thy dear Self, Thy face
Be still before me, unbedimmed
By lesser view of nicely trimmed
Routine, mechanics of the task,
Success, or blessing I may ask
From Thee, and Thou bestow. For this,
O Lord, I pray.

I read Thy Word, O Lord, each passing day,
And in the sacred page find glad employ:
But this I pray—
Save from the killing letter. Teach my heart,
Set free from human forms, the holy art
Of reading Thee in every line,
In precept, prophecy, and sign,
Till, all my vision filled with Thee,
Thy likeness shall reflect in me.
Not knowledge, but Thyself my joy!—
For this I pray.

I come to Thee in prayer, O Lord, each day,
And good it is to seek Thy throne of grace:
But this I pray—
Let not the thousand needs I bring to Thee,
The sins, the cares, the burdens, hide from me
Thine own fair form: my whole desire
Be Thou, until all lesser fire
Consume in love's pure flame, and things
Once loved be dross. With eagle's wings
Upborne, I then shall see Thy face.
Thus, Lord, I pray.

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seven principles for

how well in mind and heart do you have these great basics of the faith?

THERE is no magic formula for success in the Christian life. Christianity deals more with dynamics than with mechanics, and a personal experience with Jesus Christ is worth more than a bushel of textbooks on how to grow in religious experience without Him.

There are, however, certain principles laid down in the Word of God which, if followed, will lead the believer into a growing and mature Christian experience. Here are seven of them.

the just shall live by faith.

It is impossible to please God without living by faith. The Christian life is started by faith in Jesus Christ, and it must be lived in the same manner. "As ye have therefore received Christ Jesus the Lord, so walk ye [live every day] in him" (Col. 2:6).

How were you saved? Through simple faith in the Lord Jesus Christ, was it not? You sensed your need of Christ, you confessed your sins and lost condition, you asked Him to save you, you believed that He did—and He did! Is this not pretty much what happened?

Now, in the same way, Paul says, you live the Christian life. You trust the Lord Jesus Christ to keep you, to lead you, to discipline you and to develop your life simply by depending on Him every step of the way.

"The life I now live," Paul says, "I live by the faith of the Son of God" (Gal. 2:20). That means my faith in Him and His faith given to me and working through me.

How does this work? Living by faith means that you trust the Lord Jesus for control in the ordinary situations of life. Do you think you are able to get from your first waking moment in the day, through breakfast, and on to work with scarcely a nod in the direction of the Lord? Be careful. More testimonies than you would imagine are lost by people growling around the house before breakfast.

Deliberately turn yourself over to the Lord the moment you awaken, and pray your way through the day every passing moment. From now to breakfast, from then to the first hour at work or school, from then to the next and the next and the next.

Pray before you answer a phone, before you open a letter, before you answer a question, before you engage in a conversation. Pray before you plan a trip, or a sermon or a party or a date.

You certainly needed Jesus to save you, didn't you? Make up your mind that you need Him just as desperately to keep you, and that you'll always need Him from now on. There will never be a moment when you do not need to trust Jesus Christ absolutely for your every thought and word and deed. Live your life that way—that's living by faith.

Jesus Christ must be Lord of your life.

"Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

There never was any doubt in the teachings and attitudes of our Lord Jesus Christ as to His place in relation to His disciples. He was—and is—

By Robert A. Cook

CHRISTIAN LIVING

Master and Lord.

Indeed, there was no doubt in the mind of the writers of the New Testament as to the normal place to be occupied by our Lord Jesus Christ. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, *both Lord and Christ*" (Acts 2:36). Peter's sermon at Pentecost made the facts crystal clear. And Paul wrote later, "If thou shalt confess with thy mouth *Jesus as Lord,* and shalt believe in thine heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9, ASV).

The strange thing is that we are very willing to receive the pardon of a crucified Saviour but so slow to crown the resurrected Christ as Lord!

Tell yourself right now that the Christian life will never go well for you until this matter has been settled. Christ is Lord of all, or He is not Lord at all.

How does this work? The word "lord," when used in the New Testament, simply means "one who has control of the person, the master." Another definition is "he to whom a person belongs, about whom he has the power of deciding."

So, if Christ is really to be your Lord, you will, first, acknowledge that you belong to Him ("Ye are not your own, for ye are bought with a price . . . ," I Cor. 6:19, 20); second, you will give Him control of yourself; third, you will give Him the power of deciding everything about you.

What does it mean to belong to Christ? What is your reaction to a desirable article you see in the store? You are interested in it and you look at it. Then you turn away, because you see a red tag on it marked "SOLD." It belongs to another, so you are no longer interested.

You and I are to have on and in our lives the evidence that we belong to the Lord Jesus Christ. Satan and his temptations will often be turned away by this simple rule: Always make it clear that you belong to Christ!

How do you give Christ control? How does the GI give control of his life to Uncle Sam? He enlists and gives his consent to be part of the armed forces. After that he obeys the orders of his superiors. You can practically be sure that no GI of your acquaintance ever said, in response to an order, "Sarge, that's a fine idea but, unfortunately, I have other plans for tonight."

Many of us want to wear the uniform of a Christian, but we want at the same time to give our own orders. It cannot be done. Giving control to Christ means "He gives the orders and you obey them."

How do you give Christ the power of deciding? You simply put the decision up to Him before you make it! Most of us make our plans and decisions and then have a "word of prayer" over them, asking for God's blessing. Every moment, from here to eternity, Christ knows where He wants you, with whom, for what purpose and with what results. Let Him make the decisions—big and little—in life.

obedience opens the door to God's power in your life.

Disobedience is a key that can lock Him out.

"If ye love me, *keep my commandments*" (John 14:15).

"If a man love me, he will *keep my words*" (John 14:23).

"Hereby we do know that we know him, if we *keep his commandments*" (I John 2:3).

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but *a doer of the work,* this man shall be blessed in his deed" (James 1:25).

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest *observe to do* according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to *them that obey him*" (Acts 5:32).

Obedience based on faith enables God to move into your life and work His wonders through you. Disobedience and unbelief leave Him standing outside the only place He cannot enter by force—a human soul.

How does this work?

1. Obey what you understand to be the will of God as you read and pray over His Word. There is no sense in asking for further guidance if you are obviously disobeying something plainly stated in the Word of God.

2. Obey the promptings of the Holy Spirit. You'll know when the Spirit of God is dealing with you; you never need guess at that. When He speaks to your heart, obey immediately, even though it may *seem* at the time to be a very small matter. God has a way of making small actions result in great consequences!

3. Obey until you have finished the assignment. If the Lord says, "Go to Bible school," He doesn't mean you

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should attend one term and then drop out. If the Lord sends you to a church, He doesn't mean you are to mark time there and look for a better place as soon as the going gets a little difficult. If the Lord burdens your heart about some unsaved relative or friend, He means for you to keep on witnessing and praying until that person is saved. Obedience keeps on!

4. Obey even when you face opposition. What if Noah had quit building the ark when the scoffers gathered around him the first time? What if Daniel had quit praying when the king signed into law the decree that no one should pray to anyone but the King for a month? What if Christ had faltered on the way to Calvary? *Keep on* obeying God, no matter what!

prayer is God's method of getting things done.

When Paul said, "everything by prayer" (Phil. 4:6, 7), he meant just that. Prayer is God's leverage word. We communicate with God, and He with us, through prayer. Burdens are lifted by prayer, situations are changed by prayer. The finest procedure you can follow is Paul's "praying always with all prayer and supplication." Our Lord plainly said that "men ought always to pray and not to faint." Don't call a committee meeting, call a prayer meeting. Don't have merely an agenda, have a prayer list. You'll find that the business goes faster, the studies proceed more effectively, the sermon develops more clearly, the plans mature more easily when you first pray about them.

How does this work?

1. Decide what you want from God. Have a prayer list.

2. Keep this list before God daily.

3. Make your prayer list the basis of long- and short-range plans.

4. Whenever you strike a snag, an impossible situation, instead of meddling, trying by human means to change things, seek the Lord in prayer. He knows what needs to be done, and He can direct it much better than you.

5. Keep on praying until you see the answer. Many of us quit too soon. George Müller of Bristol raised thousands of dollars for his orphans by daily prayer, but he also prayed forty years for some people before he finally saw them come to Christ.

6. Pray your way through every day. Greet each new development, each situation, each test, each temptation, each joy or heartache with prayer. This procedure really lets God into your living, makes consecration a practical matter.

7. Seek the fellowship of others in prayer. United prayer with a specific object is encouraged by our Lord and has His promise of a definite answer. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

master the Word of God, and let it master you.

The only short cut to an improved personality and mature Christian leadership is found in the Word of God. When you know what the Bible says, and do what it commands, you become a different person—different, that is, from the old "you." You now have a different way of life, because your motives are based on different facts, and your life is controlled by a Person other than yourself.

"Thy words were found and I did eat them" (Jer. 15:16).

"Thy word have I hid in mine heart that I might not sin against thee" (Ps. 119:11).

"Observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Jos. 1:8).

How does this work?

1. Feed on the Word every day. To do this, get a Bible, a blank notebook and a pen. Down on your knees ask the Father for consecration to His will and concentration on His Word. Then read some portion of the Word until it says something *to you*. Now write down what the Lord said to your heart, using the blank notebook. Next, pray that truth back to God until your heart is warmed and stirred by it. Finally, share the truth you received and prayed in; share it with someone else as soon as possible.

2. Obey the Word every day. No day should go by without some conscious act of obedience on your part to the Word of God. Let's face it: You are not so beatific that you can just drift into a state of angelic bliss. All of us must work at the task of serving God acceptably with "reverence and godly fear" (Heb. 12:28). Consciously obey some command of God's Word each day.

3. Memorize large portions of the Word and key verses on various truths. Use the small splinters of time you have during the day to memorize, review and meditate on these portions of the Word. The reason Paul said, "Think on these things" (Phil. 4:8),

was that this is the practical way of "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

4. Relate all your public ministry and all your decisions to the content and authority of God's Word. "What does the Bible have to say?" is a good foundation for family conclaves, business decisions, speeches and sermons. Even though you are allowed only a minute for a greeting or a testimony, base it on the Word of God—and it will be remembered.

your Christian witness is an index of what you are.

"We cannot but speak the things which we have seen and heard" (Acts 4:20).

"We . . . show unto you that eternal life, which was with the Father, and was manifested unto us" (I John 1:2).

"I believed, therefore have I spoken" (Ps. 116:10).

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

These Scriptures and many others point to the inescapable conclusion that Christian testimony is a result of one's Christian experience. Anyone with a heart full of God is going to spill out just one subject when jostled in the throngs of life. A container full of perfume will spill out perfume

• • •

In this age of growing secularism, all Christians need more than ever a re-emphasis on three things: more faithful attendance at devine service on the Lord's Day, a deeper devotion to the study of the Word of God, and a more consistent use of the better evangelical literature, both books and periodicals.

—Wilbur M. Smith, Fuller Theological Seminary

• • •

and a heart full of God will think and speak and sing and testify about God.

No one denies the fact that you can learn to give a better testimony than you now do. There is no virtue in being awkward, inept, a spiritual bungler. But by the same token, all the training in the world cannot take the place of a heart that has met the Lord and is filled with love for Him.

Without that love, without that fire of devotion, without that personal experience with Christ, the most elegant testimony is a dead thing. One might just as well buy an expensive, hand-made suit for a dead man in hopes of making him a better corpse!

A real testimony must depend on a real experience with Christ. How does this work?

1. Make sure you meet the Lord in a *real* way each day. Never go out into your day's work without the consciousness that you have had a personal meeting with Him in the Word and in prayer. You have a right to face life with a cleansed heart and a Spirit-filled personality.

2. Keep the Lord on your mind. Many of us forget about God until we get into a jam. Think some loving, worshipful thoughts about God every few minutes. You'll be amazed at what this simple procedure will do.

3. Exercise faith in the matter of witnessing. Expect the Lord to lead you into situations where a word about Him will be in good taste and well-received. Ask Him to lead you when you start the day, then expect Him to do so. God knows whose heart is hungry for cleansing and peace, and God is able to steer people like that across your pathway.

4. Never hesitate when the Spirit of God prompts you to say a word for Jesus. The Holy Spirit knows what He is doing. Don't ever try to second-guess God! When you feel the Spirit of God leading you to say or do something that will honor the Lord Jesus Christ, obey immediately. You'll be glad you did when you see what the Lord had planned for you.

5. Take by faith God's victory, even when your witness is not received. God does not pay all His bills on Thursday. He uses you—and perhaps a hundred other people as well—in dealing with a heart He wishes to convict and convert. So take God's guidance and His victory by faith, and praise Him for it.

6. Prepare yourself as fully as possible to be a competent witness in the Word of God. Don't blame the devil for the results of your own ignorance, sloppy thinking or appearance or just plain bungling. Be as sharp as you can, as capable as you can, and with it all, yield yourself absolutely to the Holy Spirit.

you need the fellowship of other Christians

One tendency of the Christian starting out is to set a high goal for himself and then try to achieve it all by himself. What tumbles some of us have taken, trying to go it alone!

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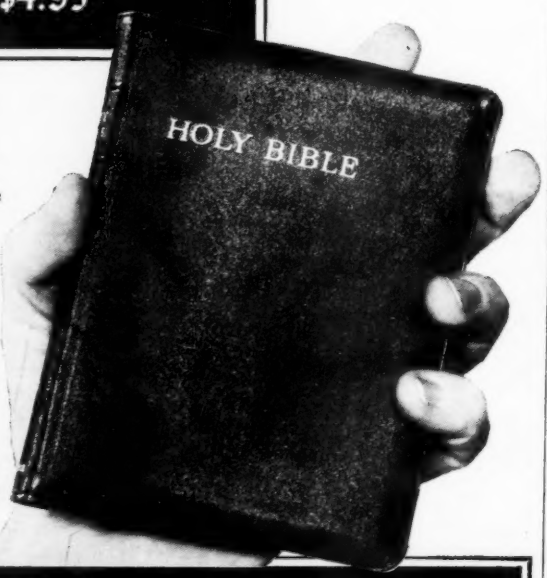

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cess on a "lone wolf" basis, there are thousands who have found joy and effectiveness in working, praying and believing God together.

This word, "together," is one of the key words of the Book of Acts. By looking at some of the verses where it is used, we may learn more about New Testament fellowship and service.

1. The believers were together in prayer and supplication (Acts 1:14, 15). They had to learn to pray together before they could do much proclaiming separately. You'll gain much power by praying with other Christians. Attend your church prayer meeting, and seek out the prayer fellowship of individual believers as well.

2. The church was together in meeting the multitude that gathered at Pentecost (Acts 2:1, 5). If we stand together, we shall serve more effectively. Lose no time in getting active in your Sunday school and other branches of your church. Don't be content with being just a statistic; join a training class and prepare yourself for service with other Christians in getting out the Word of God.

3. The Christians were together in fellowship and sharing (Acts 2:42-47). The defeated soul is the withdrawn soul. The redeemed, the delivered, the Spirit-filled person will seek and enjoy the fellowship of others with whom he may share the blessings of Christ. Incidentally, how long has it been since you opened your heart to another believer—really leveled with him—and then prayed together about the matter? Learn to share and learn to give with an abandon of Christian joy.

4. The apostles were together in a routine trip to a prayer meeting (Acts 3:1)—an occasion that turned into a miracle, a sermon and a jail sentence! Routine can be revelation when it is enriched by fellowship with other believers. Calling on Sunday school absentees, giving out handbills, keeping records, ordering materials for your class, running the church bus—all these are routine jobs, but what joy there is in fellowship with the Lord and His people while you do the work!

You need other Christians and they need you. Together you can pray, work and witness with an effectiveness that multiplies your solo efforts a thousand-fold. "For we are labourers together with God" (I Cor. 3:9).

These are the basics. Now, as the ground control man at the airport says when the aircraft breaks through the overcast, "You're on your own!" END

angel at my elbow

By Don Hillis

MY name is Frank Lane. I'm twenty-seven, married, with two kids. Jimmy is seven and Marilyn, five. I'm a junior at Alpine State College. I did a four-year stint in the Navy, and I was won to Christ during my last year. Almost immediately I felt the need for more education. That's why I'm here.

Last Friday morning I awoke with "What a Friend We Have in Jesus" running through my mind. As I rolled out of bed, I had a really strong desire for a good time of prayer and Bible study. Then I saw him.

I've never had much to do with angels and I confess it shook me. I'm not sure what he was like, except I know he was attractive and his voice was extremely appealing.

I heard him whisper, "Pray? Why, by all means, you should pray! Men ought always to pray. But you will pray more intelligently if you first brush your teeth and splash a bit of cold water on your face."

I silently agreed with this good advice and slipped quickly into the bathroom

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"Now I feel better," I said to myself. "I'm all set for a good time of prayer before getting into the rush and routine of the day."

✦ I HURRIED back to the bedroom, prepared to spend some time with the Lord. Before I could get to my knees, I heard that angel whisper, "Don't you think it would be wise if you got dressed before you have your devotions? What if someone should come to the door unexpectedly?"

"A good idea," I said, as I began to get into my clothes. But I was a little disturbed that my wife was kneeling quietly by the bedside, reading her Bible. But then, she had not heard the voice of the angel. Or had she?

Fully clothed and in my right mind, I stepped over to the dresser to pick up my Bible. Then the phone rang. I hesitated, wondering if I should answer it.

Then I heard that soft voice again. "By all means answer it. Don't be rude. You can pray after you have answered the phone. It may be important."

The conversation took longer than I had expected and it wasn't really important. I was glad to notice that I still had a few minutes I could spend with the Lord.

✦ BY the time I returned to the bedroom, my wife had gone to the kitchen to prepare breakfast.

There stood that angel, quite invisible and yet obviously there. He was even more attractive now than when I first saw him. He stood between me and the bed, obstructing my way.

Smiling pleasantly, he said, "A cup of coffee and a piece of toast will help you pray with an alert mind."

Frankly, that coffee did smell good. I hurried to the kitchen.

"Just a cup of coffee and a piece of toast for me this morning, dear. If you pour it quickly, I'll swallow it down. I want to have a time of prayer and Bible study before going to classes."

Three minutes later, on my way back to the bedroom, Jimmy called me. "Daddy, I need some help on my arithmetic."

I was a little irritated by this interruption, but I owed it to Jimmy to help him.

When I finally got down on my knees, I had just five minutes before I would have to leave for the college. While rushing through my prayer, I was reminded that, after all, I could "pray without ceasing." I could pray while driving to school and I could pray in class. Other people could commune with God during the busy hours of the day. Why couldn't I?

As I hurried off, my wife said, "Dear, the children need to be raised around the family altar. Their daddy should be with them."

"I know, dear," I replied, "but I don't have time this morning. I'll be late if I don't leave immediately."

I called "good-bye" to the kids and kissed my wife before I rushed out to the car to start for school.

✦ MY day was no more hectic than usual. There were several lectures, two hours in chem lab and an exam in calculus.

It was late in the afternoon before I realized that my plan of praying while driving to school and during classes had fizzled.

There stood that angel, right at my elbow, as I started into my last class. I couldn't understand why the fellows near me didn't see him.

"When you pray, enter into your closet and pray to your Father which is in secret," he said.

"Right!" I replied, "and I will not let this day go by without doing that very thing."

✦ DID you have a good day, dear?" my wife asked, as I came home at the end of the day.

"Nothing unusual," I answered. "I had a little conversation with Harry Allison. He's having trouble. Out of work, and his wife's been sick."

"Did you pray with him, dear?"

"No. And I'm sorry," I answered. "I thought of it when we first began to talk, but it had slipped my mind entirely when Harry had to leave."

That night, as I crawled into bed, my wife said, "Dear, let's pray together before we go to sleep." She was sound asleep almost before the brief prayer was finished.

✦ SOMEHOW, I couldn't sleep. I kept thinking of the opportunity of prayer and fellowship with the Lord that I had so carelessly by-passed. I kept seeing that angel of light who had so appropriately and glibly quoted Scripture at me. I was concerned about the encouraging prayer I should have had with a brother in need. I wondered why I had not spoken to a friend about his soul's condition.

I know now that the angel I saw was the deceiver of the brethren. And I have learned that prayer is an appetite which needs to be developed and that the muscles of prayer need to be strengthened by disciplined exercises.

Primarily, I have determined that, as far as possible, it will now be "No Bible—no breakfast." Only then can I hope to detect that angel at my elbow. END

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Beginning with the unit on this page, the course takes up "The Eternal Word Among Men," "Two Momentous Interviews," "Christ Satisfying Needs," "At the Feast of Tabernacles," "Christ the Good Shepherd" and "The Resurrection and the Life." The remaining lessons are "In the Upper Room," "Further Teaching for His Own," "The Lord's Prayer of Intercession," "Trial and Crucifixion," and "Resurrection and Epilogue."

Those who take the course are urged to make it a serious, purposeful study. Assigned Scripture should be read carefully. Examinations should be used according to instructions.

Before you begin this first lesson, find a quiet place for study, then bow your head and ask the Holy Spirit for understanding as you study His Book. Next read the lesson material. Instructions concerning use of the exam are given at the end of the unit.

UNIT ONE

the most useful book in the world

IN this study you will become acquainted with the most useful of all books. This does not mean that other books are not useful. Perhaps it is not proper to say that one part of the Bible, the Word of God, is better than another part.

However, this particular book of the Bible, the Gospel according to John, was especially designed by God for the most wonderful and useful purpose: to tell people about the Lord Jesus Christ, the Son of God, that they might believe on Him and thereby receive eternal life. This is not supposition, for the book itself gives this as its purpose:

"And many other signs truly did Jesus in the presence of his disciples, which are written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

You can see from this that it was not John's intention to write a complete biography of the Lord Jesus Christ. Under the guidance of the Holy Spirit he chose some of those events in our Lord's earthly life and ministry which definitely show that He is the promised Saviour and the Son of God.

God has given us four records of the earthly life of His Son. These accounts—we commonly call them the four Gospels—are supplementary to one another. No one book pretends to tell everything about the Lord Jesus. In fact, we are told in this one that a complete story would be impossible:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

✦ EACH of the Gospel records has a particular emphasis. Matthew presents Jesus Christ as the King; Mark presents Him as the Servant; Luke presents Him as the perfect Man; John presents Him as God. We should be making a great mistake, however, if we thought that only one of these four aspects of Christ's person and work is set forth in each Gospel. He is all of these in all of them. The emphasis or stress is the thing to watch in each book. The Gospel of John was the last of the four to be written. The writer assumes that many of his readers already know the things that have been written in the other accounts. He omits almost entirely the ministry of the Lord Jesus in Galilee (although he does include distinctive miracles performed there: the turning of water into wine at Cana and the healing of the nobleman's son). He concentrates mainly on the Lord's ministry in Jerusalem and Judea.

It is fitting that one who had an intimate knowledge of the events should have been chosen by God to write this account. The writer is undoubtedly John, the son of Zebedee, who never refers to himself by name in the book. He prefers to call himself the "disciple whom Jesus loved" (John 13:23; 19:26; 20:2; 21:7, 20, 24), not claiming by the use of the title a place of superiority over the other apostles, but delighting to testify that the love of the Lord Jesus is a personal love toward each individual, and that it included him too.

✦ THIS course is not a complete study of the Gospel of John. This book, so simple and clear on the surface, has defied analysis by great and devout scholars. It is profound; it is inexhaustible. All that is being attempted in the course is to furnish an introduction, to start you on a lifetime of study and enjoyment of this record of our Lord by that disciple whom He loved.

The simplest working outline that we can adopt is that of two main divisions of the book:

Christ's Ministry to the World, chapters 1-12, and Christ's Ministry to His Own, chapters 13-21.

A somewhat more exact division would be like this:

Prologue: The Eternal Word, 1:1-18

Christ's Ministry to the World, 1:19-12:50

Christ's Ministry to His Own, 13:1-17:26

Christ's Death and Resurrection, 18:1-20:31

As you read and reread the book, you will gradually become aware of key words that occur over and over again. (A key word is an expression that helps to open up the meaning of a passage.) Two of these words are especially significant. They will not be mentioned at this time, but before you study the next unit you should try to discover what they are.

Since John stresses the signs or miracles (20:30, 31), we should stress them, too. Seven outstanding miracles are described in the first major division of the book:

Turning of water into wine, chapter 2

Healing of the nobleman's son, chapter 4

Healing of the helpless man, chapter 5

Feeding of the five thousand, chapter 6

Walking on the water, chapter 6

Healing of the man born blind, chapter 9

Raising of Lazarus from the dead, chapter 11

In view of the announced purpose of the writer (20:30, 31), which we

have already noted, we can see that these signs are basic to the understanding of the book. They all show Jesus as the Christ, the Son of God.

In addition to the seven signs there are seven distinct statements of the Lord Jesus beginning with "I AM" and containing a descriptive title:

"I AM the Bread of Life"—6:35
"I AM the Light of the World"—8:12
"I AM the Door"—10:9
"I AM the Good Shepherd"—10:11
"I AM the Resurrection and the Life"—11:25
"I AM the Way, the Truth, and the Life"—14:6
"I AM the True Vine"—15:1

Key words, signs, "I AM" sayings—these are distinctive characteristics.

✦ ANOTHER such feature of the book is that it contains a number of personal interviews between the Lord Jesus and various individuals in different walks of life. The two that are featured in the early part of the book are the interviews with Nicodemus, a respected Jewish teacher (chapter 3), and the Samaritan woman (chapter 4).

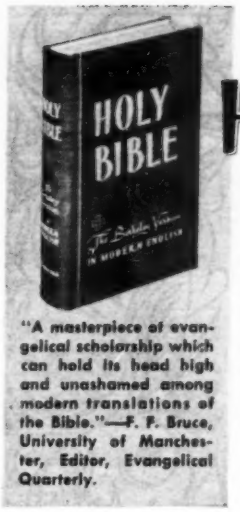
Some others are the interviews with the nobleman whose son was seriously ill (chapter 4), with the former blind man (chapter 9), with Martha of Bethany (chapter 11), and with her sister Mary (chapter 11).

In addition to the personal interviews, there are discourses to the multitude and to the disciples. Some of these arise from the miracles that are recorded. The best known and longest is the "upper-room discourse" (beginning in chapter 13).

John gives more space than any of the other Gospels to the last week of our Lord's ministry before the crucifixion and resurrection. Almost half of this Gospel is devoted to that brief period. Here it is in all its panoramic glory—this most useful of all books.

By God's grace, discover at the outset that its usefulness is in the Person whom it presents, the Lord Jesus Christ, and determine to appropriate this usefulness for yourself. God's purpose is that you "might believe that Jesus is the Christ, the Son of God" (20:31). Do you so believe?

Look back over the points in this lesson. When you are sure you have the material well in mind, turn to the exam on page 83 and read it quickly, noting any questions you cannot answer. Then turn back to the lesson and find the answers about which you were uncertain. Finally, complete the exam, this time without reference to your Bible or the lesson.



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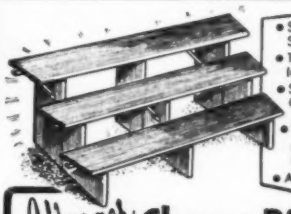

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They Live!

By Rachel Saint

Writing early in 1956, weeks after the martyrdom of the five young missionaries by Auca Indians in Ecuador, Moody Monthly's Missionary Editor, Harold R. Cook, made a prediction. "Who can say that the first step in reaching the Aucas for Christ has not been taken?" he asked. "Rather than a story ended, this may be a story just begun." This fall, less than five years later, the stirring sequel to the Auca martyrdom has been written. In The Dayuma Story *(Harper & Brothers, $3.95), Ethel Emily Wallis of Wycliffe Bible Translators tells of the return to Auca land of Dayuma, the first Auca Christian, with Wycliffe's Rachel Saint. How have the Aucas responded to the message of the gospel? This question is answered in* The Dayuma Story. *The portion which follows has been abridged from the epilogue and is used by permission. In it Miss Saint tells of what she and Dayuma found at the Auca village last February after their return from several weeks in Quito Ecuador.*

Sequel from Auca Land

It was chonta season when I returned to the Auca tribe, and the Aucas brought us heavy branches of the brilliant orange-colored fruit. Komi and the young boys shinnied up other wild fruit trees, some of them two hundred feet high, and lopped off the huge branches bearing delicious smaller fruits . . .

The thing that interested me most, however, was the spiritual fruit that we found. There was the thrilling night when Kimo came home from the day's hunt, slipped his blowgun off his shoulder and into its vine loop holder, then relaxed lying face-down crosswise on his hammock, dressed only in his *komi*. The nine hammocks in our hut were full of Aucas—children and older folk—who were in the habit of coming to hear that evening story. But this night Kimo stretched out and said, "Now I will talk about Jesus." He began to talk face-down to the ground, and to nobody in particular.

"Lift your head, Kimo,' I said, "so that all of us can hear what you say about Jesus." He did, and we had the joy of hearing, for the first time, an Auca man give a message about Christ. It was a most amazing dissertation beginning before the birth of Christ, then telling of His birth, and how He healed the lame and the blind, and raised the dead. He concluded with the death and resurrection of Christ, and of His coming again to the earth—all with great accuracy. He talked for at least half an hour. It was an overflow of all that Kimo had been fixing in his mind about the Lord.

Dayuma had started to prompt him, but soon found that it was not necessary. Dawa quietly filled in from time to time when he slowed up. As Kimo talked dusk turned to dark, and Dawa stirred up the fire once in awhile. The flickering firelight played on the swarthy bronze muscles of his strong back. What a picture—and what a message! Dyuwi left his hammock and came over and squatted nearby to listen. Dyuwi's keen interest in God's carving (God's writing, i.e., the teaching of the Bible) had not wavered one bit, but had increased in our absence. He gladly listened to Kimo. As he squatted there in the moonlight he repeated softly some of Kimo's phrases, as if trying to memorize them. When Kimo finished talking Dyuwi prayed out loud, then all went to their own hammocks and their own fires for the night.

That night we went to bed satisfied that the Seed was beginning to take root, and to bear fruit.

✦ The following Sunday at our early-dawn meeting Dayuma made clear the fact that, as we believe in Christ, God buries our sins in the deepest "big water." He throws them behind His back, and He will not remember them. She closed by telling about Tariri, the Shapra chief living in the wild jungle to the south of us, who has believed in Christ. She told them that when I was living in Tariri's tribe years ago he had insisted that the boa was greater than God. Finally Tariri had understood God's carving, and believed in the living God. She told how he had killed many people and shrunk their heads (the Aucas were horrified!), but that now he teaches his people about God. . . .

After that message about Tariri, Dawa said to me one morning, "Talking, Uncle Gikita goes to the forest."

What do you mean, Dawa?" I asked.

"Uncle Gikita is like Tariri now. Talking to God he goes to the forest."

Then I remembered that Dayuma had told the Aucas that Tariri prays as he goes out to hunt in the jungle.

"That's what I told you," Dawa continued. "I told you that we Aucas would not take a long time to believe

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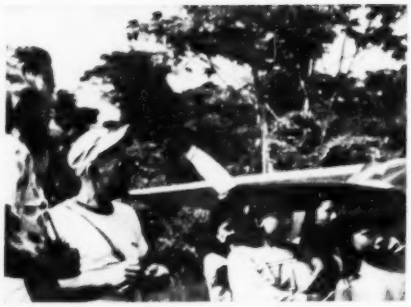
The "foreigners' talking box" plays back gospel messages recorded by Dayuma for her people. Mother Akawo and children often listen for hours at a time. Rachel Saint photo.

Betty Elliot, widow of one of the Auca martyrs, and MAF pilot John Keenan with Auca group at Arajuno mission station.



Below: Uncle Gikita, one of the Auca band which killed the five missionaries. "I did not do well," he told Rachel Saint with tears in his eyes. "That was before I knew God." Elizabeth Elliott photo.

in God. Just as soon as we hear we believe."

And Dawa did believe as soon as she heard. Now she was rejoicing that Uncle Gikita talked to God, too. Not long ago Gikita had been saying that he would just die and turn into worms.

✦ ANOTHER day when Dayuma gave the lesson she finished by saying, "Now the foreigners do it like this: Those who know for sure that God has cleaned their hearts just say so. They say, 'Before, I did this, and this and this. But now Jesus has washed my heart clean with His blood.'

"Now who, and who, and who will say what God has done in your heart?"

Dawa spoke up immediately and said, "Before, I did not live well, but now I love God with all my heart."

She had scarcely finished speaking when Dyuwi was heard. It must have taken a lot of courage for him to speak up as he did in front of the other men with whom he had killed at Palm Beach. They were all there listening. He started counting on his little finger and said, "I killed this one," then holding up the next finger, "and I killed this one, but that was before I knew about Jesus. I did not do well, but now Jesus has 'erased' my heart."

Dyuwi is a young fellow, the youngest of the five who killed at Palm Beach. That was his first killing, and Naenkiwi was the second. I believe that that will be the last.

Kimo very seriously followed on when Dyuwi finished, and started counting on his little finger.

"This one I killed was an Auca, and the next one I killed was an Auca. After that I killed a foreigner, and after that another foreigner." He counted four and then said, "But I did that when my heart was black. Now Jesus' blood has dripped and dripped and washed my heart clean. I don't live that way any more. Loving the Lord I live."

Gimari quietly added that she too loved God and now lived happily.

There was no further outward response from any of the others, but the other men, especially Nimonga, listened very carefully. When we had first come to the Tiwaeno, Nimonga was antagonistic toward us. We have seen his attitude change. He listened intently as Dayuma spoke about the forgiveness of sin. She was teaching graphically, using illustrations understandable to Aucas.

"As my *gata* monkey is tied by that vine to the post over there, so we are tied by sin. We cannot get away by ourselves."

When Dayuma told how God frees us, "just as we untie the *gata* monkey,"

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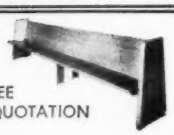

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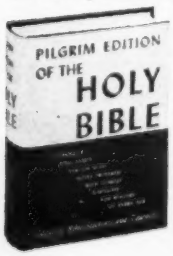

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a very sweet smile crossed Nimonga's face. I knew that he was beginning to understand. That afternoon he came over to my hut, sat down on a log with his little girl on his lap, but apparently with no special purpose in mind. He didn't seem to have anything to say.

"Nimonga, did you understand what Dayuma said this morning about forgiveness of sin?" I asked.

"Yes, I understand."

"You won't say no to God?"

"No, I won't say no to God."

✦ GIKITA said nothing about what God had done in his heart the morning Dyuwi and Kimo talked, but one day I had a very good visit with him. He was open and talkative, and he began telling me about his family. Then he started talking about spearings. I knew that Gikita was a seasoned killer, and that he had been on many spearing raids. But this day he started counting on his fingers. He used all the fingers of one hand and the little finger of the other to count the raids—and he had speared at least twelve men.

"I did not do well. That was before I knew God," he said. There were tears in his eyes.

"*Amaewo*—for the last time—I have killed. We did not understand that your men wanted to help us. I killed the first one. . . ."

Then Gikita told me exactly what had happened on Palm Beach. Dawa had already given me her version as an eyewitness, but now Gikita was confirming what I had already heard.

Gikita killed the first foreigner on the beach, then the other foreigners began shooting into the air. As they fired, one bullet grazed the head of young Nampa, who was hiding behind the plane. There was no way for the foreigners to know that he was there, for he did not participate in the spearings. Dawa was crouched on a hill across the river watching it all, and a bullet went over her head.

All the young Auca men began to run when the foreigners shot, but Gikita called them back to kill the rest.

"Being older, Gikita was not afraid," the Aucas had said.

Then one of the foreigners ran to the wood-bee, got in and shut the door. He looked around toward the beach, opened the door, and went back to join the others. Then the Aucas speared the rest. One was killed on the beach and the others in the water.

Later, when Dayuma had told the Aucas that the foreigners had good motives and did not come to kill them, they checked back on the events of Palm Beach. They were convinced that the men had not come to kill, nor did they flee in the face of death. These facts had affected Kimo especially, and eventually made possible an entry to the tribe.

Gikita said that he also helped to spear one of the others.

"It was bad, bad, bad," he said.

Later Dayuma made a trip with the Aucas to Palm Beach and found that it had washed away completely. It no longer existed. . . .

✦ MONGA, who is from downriver and was our problem child, is opening up to us. Sometimes he just comes and sits in the hammock. One day he was watching Sammy "carve" on paper as I was teaching him his lessons from his Spanish schoolbooks. Monga said that he wanted to carve like Sammy, so I gave him a paper and pencil. He made a series of loops on the paper.

"What are you carving, Monga?"

He told me that the big loops were the mother and the father, and that the little loops were all of their children. Then he started naming the members of a downriver family, his relatives. I told him to wait till I wrote them down. I had to ask which were men and which were women. How did I know whether the person with the name of a monkey or alligator was a man or a woman? As I took an interest in his drawings he made more for me, and before we finished he had drawn some twelve families for me, making all the big and little loops. And I had written the names of more than a hundred downriver Indians. Two and a half years ago when Monga had come to our group all of them were living.

I had long since memorized the names of the men of the group against the day when the Lord gives us the longed-for peaceful contact, but somehow hearing the names of the women and children—all growing up, the men and boys being taught daily to come and kill us—did something for me. These were names of Aucas, many of them related to those in our own group—still using their stone axes, still hating all outsiders, still trained to revenge within the clan, and still living "without God and without hope. . . ." END

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Understanding Your Salvation [*Continued from page* 15]

the Levitical law, and trusting to a fulfilled ritual for salvation. He is not referring to ordinary acts of sin. By sinning willfully he means, as he explains it, a "treading under foot the Son of God," and a total and final apostatizing from Christ. Those who reject or neglect Him will find no other sacrifice for sin remaining. Before Christ came, the Jewish ceremonies were shadows of the good things to come; but Christ was the substance of them. But now that He has come to put away sin by the sacrifice of Himself, there is no other sacrifice for sin remaining for those who reject Him. God will send no other Saviour and no further atonement; no second "fountain shall be opened for sin and uncleanness." There remains, therefore, nothing for the rejecter of salvation by Christ but "a fearful looking for of judgment."

Q. Paul said he was "crucified with Christ." What did he mean?

A. Oh, that is a grand text! Thank God, I have been "crucified with Christ." The cross of Christ represents the death due to the sinner who had broken God's laws. When Christ was crucified, every member of His Body was crucified; but every believer that was, or is, or shall be, is a member of Christ's Body, of His flesh, and of His bones (Eph. 5:30). Again, we read (I Cor. 12:26, 27): "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." So, when Christ was crucified for sin, I was also crucified in Him; and now I am dead and gone as far as my old self is concerned. I have already suffered for sin in Him.

Yes, I am dead and buried with Christ. That is the grand truth that Paul laid hold upon. I am stone dead as a sinner in the sight of God. As it is written (Rom. 7:4): I am "become dead to the law by the body of Christ, that I might be married to another, even to him who is raised from the dead, that I should bring forth fruit unto God." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20); and God Himself commands me so to regard my standing before Him as His believing child. In Romans 6:10, 11: "In that he (Christ) died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Q. What is your fitness for heaven?

A. The Holy Ghost dwelling in my heart is my fitness for heaven. I have only to get there; and I have, by this great gift, all tastes, desires, and faculties for it. I have the eyes to contemplate it; I have the ears for heaven's music; and I can speak the language of the country. The Holy Ghost in me is my fitness and qualification for the splendid inheritance for which the Son of God has redeemed me.

Q. Would you make a distinction between Christ's work for us and the Spirit's work in us?

A. Christ's work for me is the payment of my debt; the giving me a place in my Father's home, the place of sonship in my Father's family. The Holy Spirit's work in me is to make me fit for His company.

Q. You distinguish, then, between the work of the Father, the work of the Son, and the work of the Holy Ghost?

A. Thanks be to God, I have them all, and I want them all—Father, Son, and Holy Ghost. I read that my heavenly Father took my sins and laid them on Christ; "The Lord hath laid on him the iniquity of us all." No one else had a right to touch them. Then I want the Son, who "his own self bare my sins in his own body on the tree." And I want the Holy Ghost: I should know nothing about this great salvation, and care nothing for it if the Holy Ghost had not come and told me the story and given me grace to believe it.

Q. What is meant when it says that Christ saves "to the uttermost"?

A. That is another grand truth. Some people are troubled by the thought that they will not be able to hold out if they come to Christ. There are so many crooked ways and pitfalls and snares in the world; there is the power of the flesh and the snare of the devil. So they fear they will never get home.

The idea of the passage is this. Suppose you are on the top of some splendid mountain, very high up. You look away to where the sun sets, and you see many a river, and many a country, and many a barren waste between. Christ is able to save you through and over them all, out and out, and beyond—to the uttermost.

Jerusalem

IN PROPHECY

Part VI: PROPHECIES THAT RELATE TO THIS AGE

Personally, I do not believe there are any prophecies, either in the Old or New Testament, that predict some *specific event* that must be experienced by the city of Jerusalem between the fall of that city in A.D. 70 and the end of this age. Thus, e.g., there are no prophecies in the Scriptures of the Crusaders seizing Jerusalem, establishing the Latin kingdom and then losing it again, or any predictions which can be said to point to the capture of Jerusalem by General Allenby, etc.

On the other hand, it does seem to me that there are three prophetic passages which speak of *general conditions* to prevail in Jerusalem from the time of the destruction under Titus, predicted by Christ, to the end of this age. I believe one is safe in asserting that of no other city in all the world do we have three prophecies in the Bible regarding its experiences and circumstances down through the centuries of this dispensation.

✦ THE first of these predictions is set forth in the latter part of Daniel 9:26 (ASV), in that great prophecy of the seventy weeks. Here is, first of all, a prophecy, as noted in our last article, of the coming of the Romans and the destruction of the city. Then we have the declaration: "Even unto the end shall be war; desolations are determined."

This clearly indicates, I think, that between the destruction of the city by the Romans in A.D. 70 and the tragic and then glorious events to take place there at the end of the age, there will be a time of war and desolations. As Tregelles has rightly said, "The interval up to 'the end' is only characterized by war and desolations, as our Lord teaches in Matthew 24:6, 7."[1]

Leupold, who is not a premillennialist and does not interpret some of these prophecies as many of us do, has nevertheless given his full support to this interpretation in his learned *Exposition of Daniel.*

"War, which is getting more and more to be the mark of the times, and which is growing increasingly more cruel, shall go on to 'the very end.' The original has only 'the end,' *gets,* but since the very last end is meant, the great day of judgment, we have ventured to insert 'very.' The last appositional statement, 'destined desolations,' points to the inevitable accompaniment of all wars, which in this last instance, it would appear, will be all the more in evidence. For we have witnessed the fact that, as time went on, the havoc wrought by war is more thoroughgoing than ever. It must be some such fact that this apposition seeks to bring out. Men are, therefore, not to be surprised in finding wars and desolations toward the end. In fact, these are one form of evil that dominates the last great 'tribulation,' to speak the language of the New Testament in this connection."[2]

Probably no large city on earth has suffered from as many invasions, sieges, destructions and constant change of leaders as has the city of Jerusalem. Sir George Adam Smith, writing before World War I (1907), said:

"The bare catalogue of the disasters which have overtaken Jerusalem is enough to paralyze her topographer. Besides the earthquakes which have periodically rocked her foundations, the City has endured nearly twenty sieges and assaults of the utmost severity, some involving a considerable, others a total, destruction of her walls and buildings; almost twenty more blockades or military occupations, with the wreck or dilapidation of prominent edifices; the frequent alteration of levels by the razing of rocky knolls and the fillings of valleys; about eighteen reconstructions, embellishments, and large extensions, including the imposition of novel systems of architecture, streets, drains and aqueducts, athwart the lines of the old . . .

"There also have happened two intervals of silence, after Nebuchadnezzar and after Hadrian, during which the City lay almost if not altogether desolate, and her natives were banished from her; five abrupt passages from one religion to another, which even more disastrously severed the continuity of her story; more than one outbreak of fanatic superstition creating new and baseless tradition; as well as the long, careless chatter about the holy sites which has still further confused or obliterated the genuine memories of the past."[3]

✦ THE second prophecy repeatedly witnessed to during this twentieth century is also found in the Old Testament in the inexhaustible prophetic work of Zechariah: "And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it" (12:3, ASV). A burdensome stone is something that one wishes he did not have to carry; the longer he carries it, the heavier and most exhausting it becomes.

Eighty years ago, in his famous Bampton Lectures on the prophecies of Zechariah, Dr. Charles H. H. Wright of Trinity College, Dublin, who himself did not believe there was any particular future for Israel on this earth, said this prophecy implies that "in vain should all the nations round about seek to fit the stone of Jerusalem into any of the political structures which they might seek to erect. All their efforts to raise that burdensome stone would prove injurious to themselves."[4]

David Baron reminds us in his work

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"He Himself said of this event that it was expedient, better for His disciples. How anything could be better for them than His own presence may well have been difficult for them to understand. But we remember that in His incarnation, so far as His visible appearance was concerned, He was present in only one place at any one time. With the increase of His Church, He was to be present with, and indeed in, every believer—for the Holy Spirit was to come. Pentecost had to await the ascension (John 7:39).

"In addition, and of great comfort and assurance for the believer in Christ, is the fact that at the Father's right hand our Lord is now acting as our Mediator, our Intercessor, our Advocate. Through Him we have our access to the Father through the Spirit. In Him we have One who knows our infirmities, and who intercedes on our behalf. In Him we have One who presents the claims of His sacrifice for us, even in the dark hour of our failure; He pleads our cause. Thank God for His Son 'who is at the right hand of God, who also maketh intercession for us' (Romans 8:34)."

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on Zechariah: "The cup of reeling or giddiness is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery, like unto that of the staggering, intoxicated man who is unable to stand or walk."[5]

One of the strangest phenomena in all the discussions and deliberations of the United Nations lies in the fact that the Jerusalem question has never been solved. The General Assembly of the United Nations toward the end of 1947, soon after the establishment of the State of Israel, decided that Jerusalem was to be internationalized. This met with violent opposition from Jews everywhere, though it was supported by an encyclical from Pope Pius XII, issued on April 15, 1949, *In Multiplicibus.*

On November 29, 1949, at Lake Success, the Soviet Union demanded that the United Nations Assembly proceed with the plan for the international administration of the Jerusalem area, adopted two years previously. A comment on this in *The New York Times* of the following day bears careful study: "The Soviet Union, having been barred from taking part in the United Nations' missions regarding both Palestine and the former Italian colonies, is all the more anxious to have something to say about Jerusalem. The Soviet Union, together with the other great powers, is a permanent member of the Trusteeship Council, and this may explain why it wants the Trusteeship Council to take over the responsibility for drafting a final settlement for Jerusalem."

On December 7, 1949, the Special Political Committee of the United Nations General Assembly made its decision regarding the internationalization of Jerusalem, approving this action by a final vote of 35 to 13, with eleven abstentions. Oddly enough, the strongest opposition to this proposal was led by the United States and Great Britain.

The text of the resolution reads, in part, that it is the intention of the General Assembly of the United Nations, "that Jerusalem should be placed under a permanent international regime . . . (1) That the city of Jerusalem shall be established as a *corpus separatum* under an international regime and (2) shall be administered by the United Nations . . . (3) The city of Jerusalem shall include the present municipality of Jerusalem, plus the surrounding villages and towns, the most southern being Bethlehem, the most western Ein Karim, and the most northern Shufat." This embraces an area of approximately seventy square miles.

One of the foremost authorities on international subjects, Edwin L. James, now writing for *The New York Times,* began his article on this decision as follows: "The vote by the United Nations Assembly to internationalize the city of Jerusalem risks putting the world organization up against a very tough situation. This is true because both Israel, which occupied the new part of the city, and Jordan, which occupied the old city, declare that they will oppose the implementation of the United Nations' decision by force if necessary. The United Nations has at present no military forces to use to carry out its decision; and it is a good guess that few, if any, of its members will come forward with offers to supply troops to carry out the plan."

The history of Palestine down through the ages in relation to the nations of the earth bears abundant testimony to the fact that Jerusalem has been a burdensome stone. This is particularly true in the events of the last thirty years. The Sir John Hope Simpson Commission of 1929 stated that the capacity of Palestine to absorb any more immigrants had been exhausted, and that no more Jews should be allowed to enter the land. The Report of the Royal Commission in 1936 confessed to the inability of the British Government to find a solution for the Palestine problem. The 1939 White Paper announced that the terms of the original Balfour Declaration were no longer valid—an admission on the part of the British Government that they were not able to keep their original promise toward Israel.

On November 13, 1945, a report of the Foreign Office stated: "We have reached the conclusion that the hostility between Jews and Arabs, and the determination of each to achieve domination, if necessary by violence, make it almost certain that now and for some time to come any attempts to establish either an independent Palestinian State or independent Palestinian states would result in civil strife such as might threaten the peace of the world."

The British Labor Government's handling of Zionism played directly into the hands of the terrorists, so that in June, 1946, the government offices in the King David Hotel were bombed. On February 14, 1947, the British Government decided to refer the whole problem to the United Nations. There were, at that time, 80,000 British troops in Palestine, costing the government $20,000,000 for a period of eighteen months; yet, they were unable to enforce the law. The United

Nations adopted the plan that the mandate be terminated and Palestine be partitioned. The mandate was terminated on May 15, 1948. The means by which Israel seized the part of Palestine now included in the Israeli government need not be discussed here. Of course the Palestine problem is not yet solved, as proved by the constant suggestions on what to do with Jerusalem presented to the United Nations by one party or another.

✦ THE third prophecy which seems to bear directly upon Jerusalem in this age, and especially today, is found in the Lukan account of the Olivet Discourse, in the clause, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (21:24). Jerusalem came under gentile domination with its destruction by Nebuchadnezzar, and has never since been free from a gentile governing power. After the Babylonians, the Greeks occupied this land, then the Romans, followed by the Saracens and the Ottoman Turks. During one period Jerusalem was the capital of the Latin kingdom, but this was as much gentile as any of the other powers.

Many believed that, when Allenby took Jerusalem in the first World War, in 1917, this prophecy of our Lord was fulfilled, and that we were, therefore, at the end of this age.[7] But this was plainly an error, for Allenby represented England and then the Allies, all gentile powers. Jerusalem under the British mandate was as much under gentile rule as it was during the Turkish occupation. In referring to this capture of the city by Allenby, we must acknowledge that a number of books written in the nineteenth century predicted that in the year 1917, some great event would occur in the history of the Jews. The most elaborate development of this theme by a distinguished student of prophecy is in the volume, *Light For the Last Days,* by the late Dr. H. Grattan Guinness, published in 1886, and also in a later, lesser-known work, *The Fullness of the Gentiles,* by H. Aldersmith, issued in 1898.

The year 1917, however, did not so much bring about a change regarding the city of Jerusalem as it marked the time for the issuance of the famous Balfour Declaration. The tragedy is that England, responsible for the declaration, was never able to carry out its intended purposes and promises concerning Palestine, thereby experiencing one of the most disastrous defeats that her foreign office has known for decades.

When thirteen years ago, in May, 1947, the Jews in Palestine suddenly declared a war for freedom, as they

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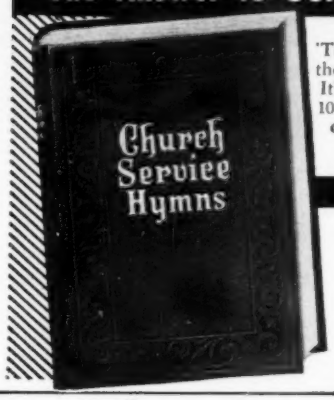

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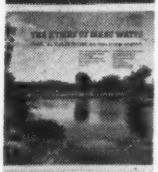

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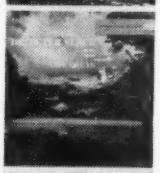

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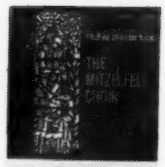

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called it, and in an almost miraculous way put to flight the Arabs, who for the most part were occupying the land, and established the State of Israel — one of the most amazing events of modern history, and surely one of the many signs that we are near the end of the age—the division of the land was determined by decisions made by the United Nations in Manhattan.

But, looking at a modern map of the Jerusalem area, we note that the ancient city of Jerusalem, site of the Temple of Solomon and the holy places, the city surrounded by walls, some of the foundations of which go back to the days of Solomon, is not included in the State of Israel, but is assigned to the Hashemite Kingdom of Jordan. Thus, the old city, the city to which our Lord was referring, is still under the control of a gentile nation, and no Jew lives in that city today.

Looking again at this map of Jerusalem, we observe that there is another city of Jerusalem here, on the west and north, in which more than 150,000 Jews live today. The Jews have their own state, Israel, but they do not possess the old city. Between these two Jerusalems lies what is called No Man's Land. In some places the distance between the Jerusalem occupied by the Jews in the State of Israel and the Jerusalem of which Christ spoke is less than thirty rods. In other words, our Lord's prophecy is within a few yards of possible fulfillment *for the first time in history.*

If some morning we should open our newspapers and read that Israel has taken the old city of Jerusalem, *and is able to hold it,* we shall know that the words of our Lord have been fulfilled—and when this takes place, we are at the end of the age of the gentiles. Even the Jews themselves acknowledge that it is only the hand of God which keeps them from taking the city.

[1]S. P. Tregelles: *Remarks on the Prophetic Visions in the Book of Daniel,* 6th ed. (London, 1883), p. 105

[2]H. C. Leupold: *Exposition of Daniel* (Columbus, 1949), p. 430

[3]George Adam Smith: *Jerusalem* (1907), Vol. I, pp. 8, 9

[4]C. H. H. Wright: *Zechariah and His Prophecy,* 2nd ed. (London, 1879), pp. 369, 370

[5]David Baron: *The Visions and Prophecies of Zechariah,* 3rd ed. (1919), p. 426

[6]J. C. Hurewitz: *The Struggle for Palestine* (New York, 1950), pp. 73, 90-106, 221-223, 328. Also, "Progress Report of the United Nations Conciliation Commission for Palestine, Covering the Period from 23 January to 19 November, 1951" (Paris, 1951).

[7]Of this literature, among the most popular publications was a thirty-page pamphlet by Mrs. Jessie Sage Roberts, "The Deliverance of Jerusalem" (1918) and a small work issued the same year by E. W. G. Masterman, "The Deliverance of Jerusalem." The Rev. A. E. Thompson, pastor of the American Church at Jerusalem, in an article, "The Capture of Jerusalem," in *Light on Prophecy* (New York, 1918, pp. 144-164), made some ridiculous statements such as the capture of the city by Allenby meant "the beginning of the end of all imperialism" and "the beginning of the end of the declaration of the gospel."

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If you have a wrong to right—right it now.

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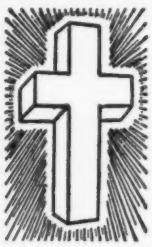

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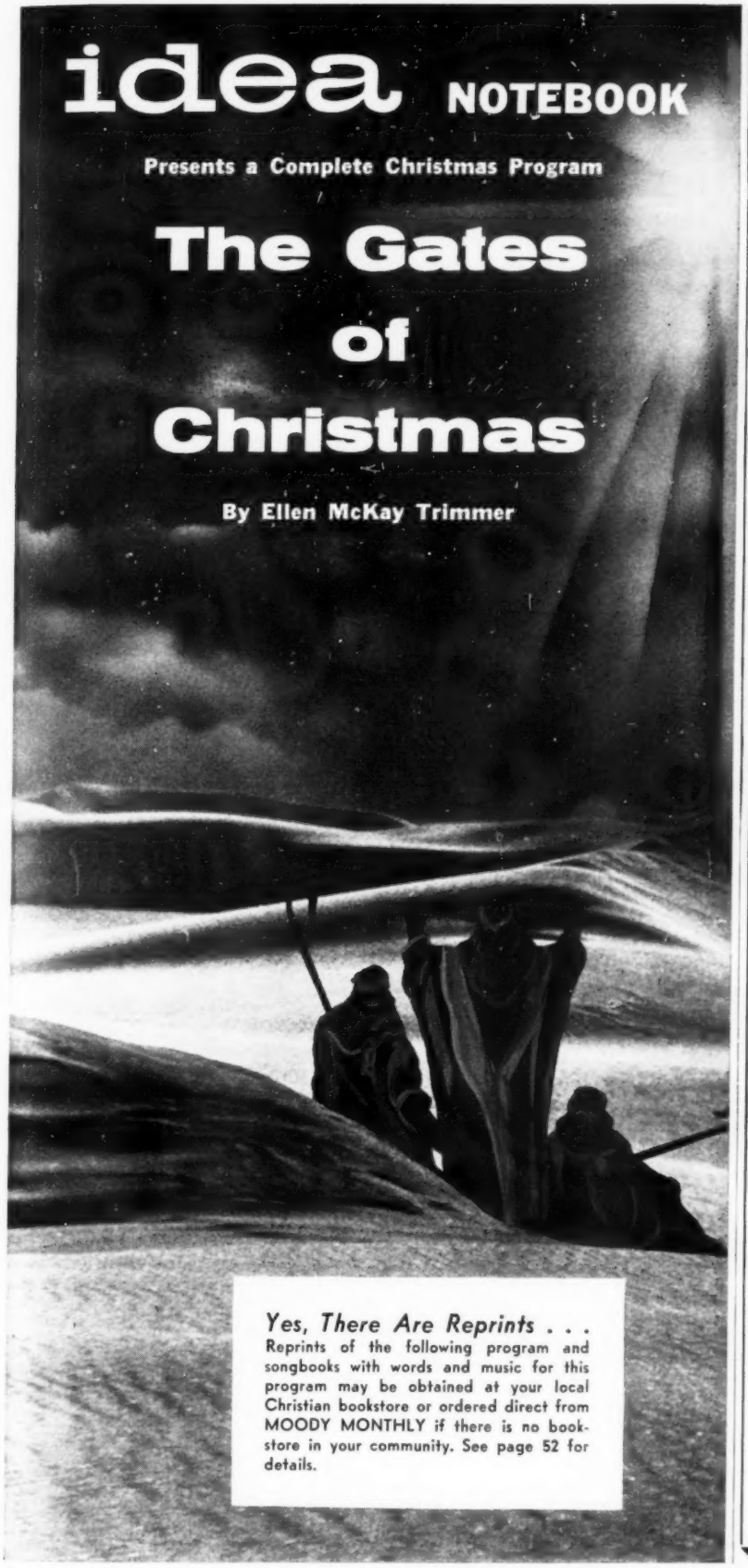

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The Gates of Christmas

THE Gates of Christmas" points to the birth of Christ with emphasis on the love of God and the necessity for personal salvation. Children from nursery to seniors take part in the three sections—the Gates of Heaven, the Gates of Earth and the Gates of Life.

A replica of a gateway, large enough for children to walk through, stands on the platform throughout the program. The gateway should be placed near one exit so that children may enter through the gates during certain parts of the program.

As the program opens, the title of the program appears on an arch above the gates, and a smaller sign hung on hooks below the arch bears the words, "The Gates of Heaven." As the program progresses, the smaller sign is changed to bear the words, "The Gates of Earth" and "The Gates of Life."

The narrator, as he introduces each part of the program, stands near the gates. The choir comes to the platform for its part in the program and may be seated in the front pews or the choir loft while not taking part.

PROCESSIONAL: "O Come, All Ye Faithful"

(The congregation stands and sings three stanzas as participating children march up the aisles and take their places at the front of the auditorium. Everyone remains standing for the opening prayer.)

PRAYER

NARRATOR: Many times in the Bible, gates are used as a symbol of entering a new experience. The psalmist exhorts us to enter into His gates with praise; the Gospels speak about the narrow gate that leads to life and the broad gate that leads to destruction. Tonight, as we observe that time when our Lord left His heavenly home and was born as a Babe in Bethlehem, we want to tell you about the gates of Christmas. But first, the kindergarten children want to welcome you to our program.

RECITATION: "Welcome," by the kindergarten.

(Two boys come through the gates together carrying a sign on which are the words "The Gates of." They go to the microphone and each says his lines.)

FIRST BOY

Through the gates of Christmas
We come to welcome you.

SECOND BOY

Spelling out the story
Of Christmas, old but new.

(Nine other kindergarten children come through the gates, one by one, each holding a letter to spell C-H-R-I-S-T-M-A-S. Each displays his letter and recites, then steps back to form a line displaying the letters.)

"C" is the country where shepherds were sleeping.

"H" for the heavens all shining with light.

"R" the rejoicing, because of the Saviour.

"I" is the inn with no room in the night.

"S" is the star that led wise men to Jesus.

"T" is for treasure they brought at His birth.

"M" is for Mary the mother of Jesus.

"A" is for angels, His welcome to earth.

"S" is for Saviour, and that is His name.

To bring us salvation, from heaven He came.

ALL KINDERGARTEN CHILDREN TOGETHER: Our program tonight is called "The Gates of Christmas."

Part I. The Gates of Heaven

(Choir comes to platform and the narrator hangs the sign "The Gates of Heaven" on the arch.)

NARRATOR: It was a wonderful day for man when the gates of heaven opened and God's Son came to earth to be born as a Babe in a stable in Bethlehem. At the same time, a company of angels announced His coming to a few shepherds watching their sheep in the fields that night. *(While theme is sung, narrator opens the gates.)*

THEME SONG: "The Gates of Christmas," verse 1, by the choir.

The gates of heaven open wide;
The Saviour leaves the Father's side.
From heaven's glory Jesus came,
As angel voices praised His name.
In manger lowly born,
God's gift to man that Christmas morn.

CHORAL SPEAKING: Luke 2:8-14 by choir, divided into two parts.

LOW VOICE: And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them,

HIGH VOICE: Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign

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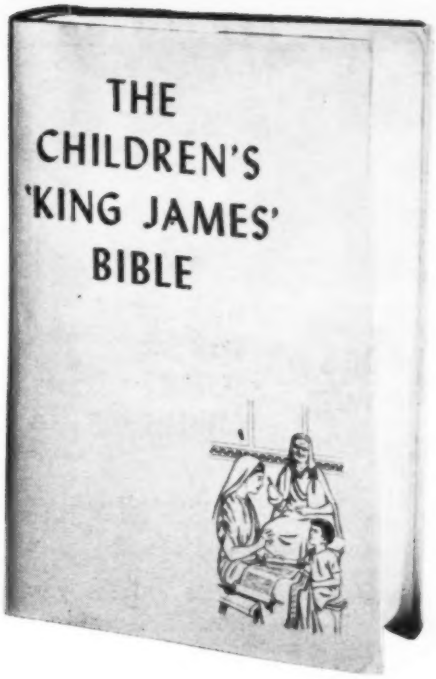

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unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

LOW VOICE: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

HIGH VOICE: Glory to God in the highest, and on earth peace, good will toward men.

ILLUSTRATED SONG: "Angels Told of Jesus' Birth," solo by an older primary child.

(The piano plays the song softly while nursery boys, dressed as shepherds, come onto the platform from the side opposite the gates and group around that side of the platform. Costumes may be made from sacking tied around the waist with a bright kerchief or scarf and with a headdress to match. Two or three of the older boys carry sheep made of poster board covered with cotton batting and stand these behind the group. [Sheep may be placed on platform by helpers.] Nursery girls come in through the gates dressed as angels with loose sheet dresses tied at the waist with tinsel rope and with a ring of tinsel rope around their heads. They stand on the other side of the platform facing the shepherds. An older child then sings the solo as the children go through the motions.)

(Motions for the song: On first verse, angels put their hands above their heads as if in benediction. On second verse, shepherds put hand to ear as if listening and look up. On third verse, all bow heads and close eyes. On chorus, all fold hands and turn faces upward.)

SOLO

Angels told of Jesus' birth,
God had sent His Son to earth.
In a stable He was born,
On that happy Christmas morn.

Chorus:
Blessed Saviour we would pray,
Keep us close to Thee each day.
Help us love and thank Thee too,
May our hands Thy service do.

Shepherds in the fields that night
Heard the angels, saw the light.
Praising God they went to find
God's own gift to all mankind.

Coming with our praises now,
At His feet we humbly bow.
Like the shepherds long ago,
We our love to Him would show.

INSTRUMENTAL NUMBER: Choose a Christmas song about the shepherds or Christ's birth.

SONG: "Jesus Christ is Born," by the primary children

(Group children in several rows on the platform. Children in first row have folding red paper bells to which ten-cent-store sleigh bells have been attached. During the first stanza, they swing in time to the music. At this point in the program place a flannelboard on the platform.)

Ring, ring, church bells ring,
News to all the earth to bring.
Ring, ring, church bells ring,
Jesus Christ is born.

(During verse 2, six boys step out of the group, sing the descant, then go on with their recitation. They are dressed as choir boys.)

Sing, sing, choirs all sing.
Let your praises to Him wing
Sing, sing, choirs all sing
Jesus Christ is born.

RECITATION: "Singing His Praises," by six primary boys.

FIRST BOY
Praise Him that He came from heaven
And for all His love and care.

SECOND BOY
Praise Him for our friends and family
All our joys and tears to share.

THIRD BOY
Praise Him for His house of worship
Where we meet for song and prayer.

FOURTH BOY
Praise Him for the rain and sunshine
Bringing beauty everywhere.

FIFTH BOY
Praise Him for that first bright Christmas
When God sent His Son so fair.

SIXTH BOY
Praise Him, praise Him, ever praise Him
That He came our sins to bear.

(During verse 3, six primary girls step forward. After the verse, each in turn says her part, placing on the flannelboard a picture of the gift of which she has spoken.)

Bring, bring, children bring
Gifts of love to Christ your King.
Bring, bring, children bring,
Jesus Christ is born.

RECITATION: "My Gift for Jesus," by five primary girls.

FIRST CHILD (carrying a picture of Jesus.)
Some gifts to Jesus would we bring,
A birthday present for our King.

SECOND CHILD (carrying a picture of two feet.)
I bring my feet to walk His way
And run His errands every day.

THIRD CHILD (carrying a picture of hands.)
I bring my hands to serve my Lord
As He has asked me in His Word.

FOURTH CHILD (carrying a picture of a mouth.)
I bring my lips, His words to tell;
I want to serve my Saviour well.

FIFTH CHILD (carrying a picture of a heart.)

I bring my heart to Jesus now;
My love I give, to Him I bow.
(The fourth stanza of the song will be sung, using the descant again.)
Give, give, people give,
Give your hearts to Him and live.
Give, give, people give,
Jesus Christ is born.
(Remove flannelboard.)

ANNOUNCEMENTS

OFFERING: Introduced by five junior high boys with following recitation.

RECITATION: "The Gates of Giving"

(These five boys will take the offering after they say their recitation. The last four boys, as they say their lines, hold up a round tin cake plate on which a letter representing their line is pasted.)

FIRST BOY

Through the gates of giving
Our offerings we bring,
As the Christmas wise men
Brought gifts to their King.
Bless our gifts and use them
To spread the gospel far,
Guiding men to Jesus
As did the Christmas star.

SECOND BOY: (holding up plate with the letter "G" on the bottom.)

G—Give to Jesus. And when they were come into the house, the wise men saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matthew 2:11.

THIRD BOY

I—Invest for eternity. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. —Matthew 6:19 and 20.

FOURTH BOY

V—Value God's blessing first. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

FIFTH BOY

E—Enrich by giving. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—II Corinthians 9:6 and seven.

OFFERTORY: Instrumental number.

SONG: "Joy to the World," by the congregation.

Part II. The Gates of Earth

(Choir and narrator come to the platform while piano plays theme song

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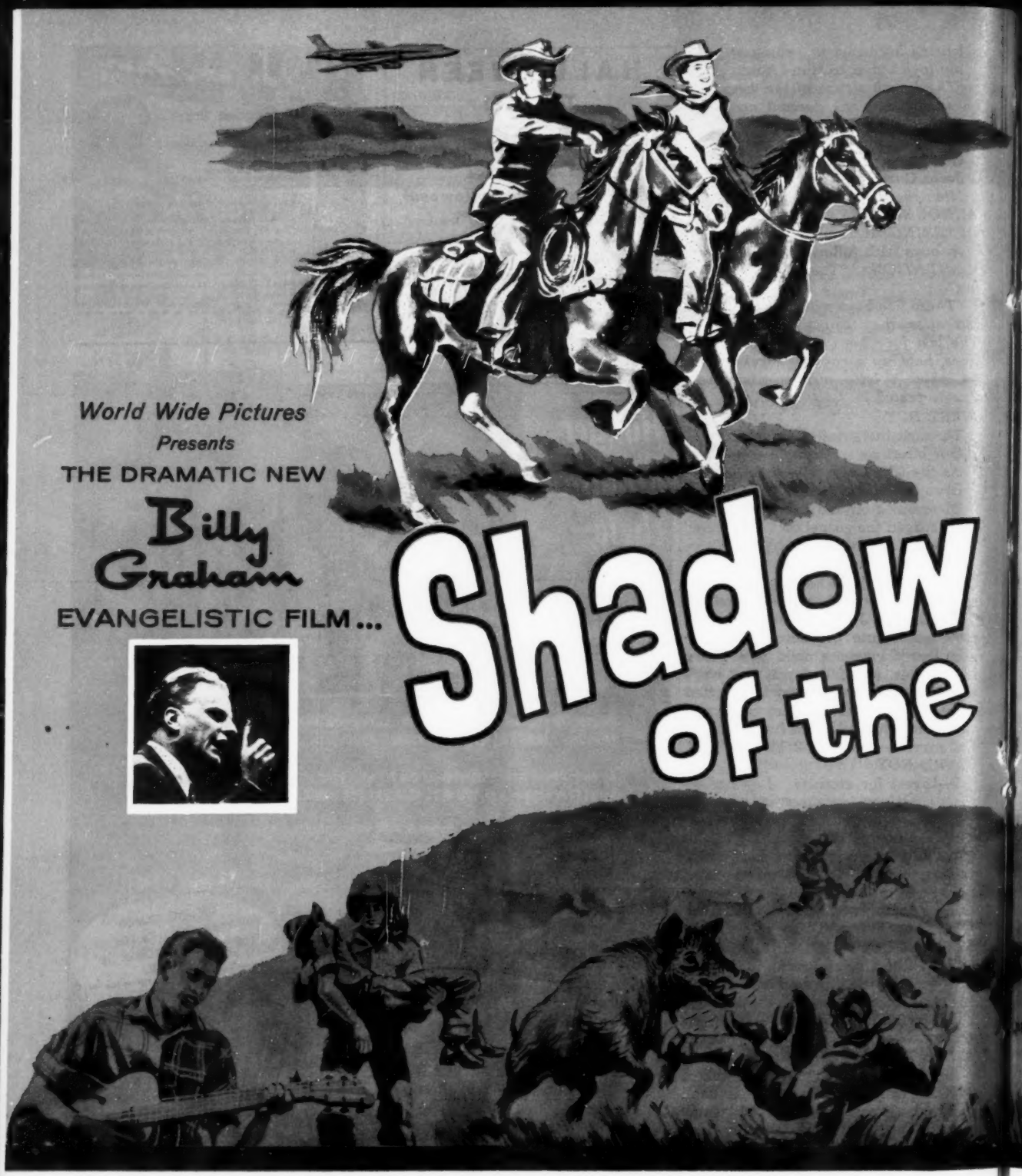

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softly. Choir groups on one side of platform and narrator changes sign to "The Gates of Earth," then speaks. Music continues in the background.)

NARRATOR: When God's Son, the Prince of heaven, came to earth, He received no royal reception. Sinful men did not care that He had left the glory of heaven for the gloom of earth. The gates of earth did not open to receive this royal visitor. No regal chamber was prepared for His birth—only a humble manger among the beasts.

SONG: "The Gates of Christmas," verse 2.

(As this is sung, the narrator closes the gates.)

The gates of earth are closing now.
No welcome here; no knee to bow.
Though heaven's Prince to earth came down,
No room He found, no throne, no crown.
In manger lowly born,
God's gift to man that Christmas morn.
In manger lowly born,
God's gift to man that morning.

SCRIPTURE: Luke 2:4, 5, Luke 2:6, 7, John 1:10, 11, by three members of the choir or three other pupils.

FIRST CHOIR MEMBER: And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.—Luke 2:4, 5.

SECOND CHOIR MEMBER: And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke 2:6, 7.

THIRD CHOIR MEMBER: He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.—John 1:10, 11.

SONG: "No Room at the Inn" (an old English carol), by the choir.

(Choir remains on platform while next recitation takes place.)

When Caesar Augustus had raised a taxation,
He assessed all the people that dwelt in the nation;
The Jews at that time being under Rome's sway
Appeared in the city their tribute to pay.
Then Joseph and Mary, who from David spring,
Went up to the city of David their king,
And, there being entered, cold welcome they find.

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From the rich to the poor they are mostly unkind.
They sought entertainment, but none could they find,
Great numbers of strangers had filled the inn;
They knocked and called, all this at the door,
But found not a friend where in kind they had store;
Their kindred accounted they had come too soon;
"Too late," said the innkeeper, "Here is no room."
'Mongst strangers and kinsfolk cold welcome they find.
From the rich to the poor they are mostly unkind.

RECITATION: "Closed Gates," by five junior girls.

(A flannelboard on which is a gate is placed on one side of the platform. Before each girl speaks she goes to the board and places a sign at the top of the gate and a bolt across the gates. A helper should remove the sign and the bolt after each girl speaks.)

FIRST GIRL

(With sign, "The Gate of the Palace," and bolt marked "Fear.")

Fear closed this gate to Christ the King
For Herod feared his throne would fall.
No royal welcome did he bring
No gift to greet the Babe so small.

SECOND GIRL

(With sign, "The Gate of Bethlehem," and bolt marked "Hate.")

Hate closed this gate when Christ was born.
The Holy Child from death must flee.
No welcome from the town that morn.
The wrath of Herod they would see.

THIRD GIRL

(With sign, "The Gate of the Synagogue," and bolt marked "Pride.")

Pride closed this gate, from Christ they turned
Though they were teachers of the Law.
God's Son from heav'n they rudely spurned,
For in this One no good they saw.

FOURTH GIRL

(With sign, "The Gate of Jerusalem," and bolt marked "Unbelief.")

Doubt closed this gate, forever shame.
Outside the city Jesus died.
He bore the guilty sinner's blame
And from His cross, "Forgive them," cried.

(Remove signs, bolts and flannel gate.)

FIFTH GIRL

(Holds sign, "The Gate of Your Heart." Sign also pictures a large

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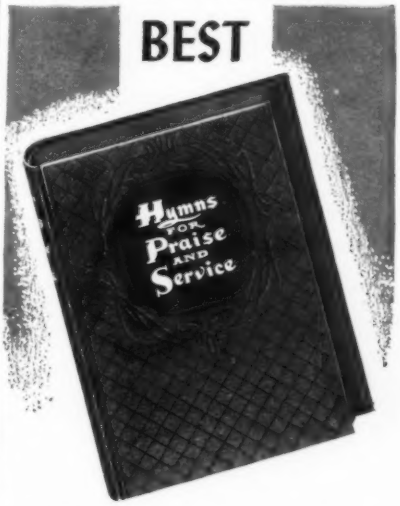

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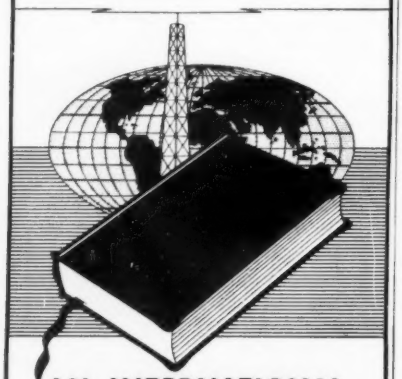

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red heart with a gate drawn on it.)

At Christmas time the Saviour stands
At each heart's gate to gently call.
Give Him your life, your heart and hands.
Invite Him in; give Him your all.

SONG: "Come Open Up Your Heart's Gate," by the choir.

Come, open up your heart's gate!
Let Jesus enter in;
He'll meet your every longing,
He'll cleanse your every sin.
Though far from Him you've wandered,
Though dark the night within,
Just open up your heart's gate.
New life will begin.

Come, open up your heart's gate!
Crown Jesus king today,
He'll conquer evil for you,
He'll lead you in the way,
Though wild the battle rages,
Though Satan's hosts betray,
Just open up your heart's gate.
He will come to stay.

Come, open up your heart's gate,
Let Jesus fill your need.
He'll comfort you in sorrow,
He'll satisfy indeed.
Though lonely be your pathway,
Let Him no longer plead;
Just open up your heart's gate.
To His call give heed.

Part III. The Gates of Life

(The choir remains on the platform and the piano plays the theme song softly, while the narrator places the sign, "The Gates of Life," over the gates.)

NARRATOR: The gates of heaven speak to us of the coming of Jesus, the Son of God. The gates of earth remind us that only a few received our Saviour when He came. Now let us consider the gates of life, which Jesus came to open.

Our Lord lived on this earth for thirty-three years and bore the rejection and ridicule of the world. When He died, He died the death of a criminal, bearing your sin and mine. But when He rose from the dead, He opened the gates of life to everyone who will believe on Him and trust in Him.

THEME SONG: "The Gates of Christmas," verse 3, by the junior choir.

The gates of life Christ opened wide
As on the cross for us He died.
Through death to life He went for me
That open wide life's gate should be.
In manger lowly born,
God's gift to man that Christmas morn.
In manger lowly born,
God's gift to man that morning.

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Reprints of *"The Gates of Christmas"* are available at 15¢ each or eight for $1.00. Songbooks containing music for the songs used in the program are available at 25¢ each. Reprints and songbooks may be obtained at your local Christian book store. If there is no book store in your community, order direct from *Moody Monthly*, 820 North LaSalle, Chicago 10, Ill.

(Narrator closes the gates and puts a padlock on them as this verse is sung.)

SCRIPTURE: Matthew 7:14, John 10:10, I John 5:11, 12, by three members of the choir or three other pupils.

FIRST CHOIR MEMBER: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matthew 7:14.

SECOND CHOIR MEMBER: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10:10.

THIRD CHOIR MEMBER: And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—I John 5:11, 12.

(Choir and narrator leave platform as theme song is played.)

PLAY: "The Key to Life," by junior and senior high young people.

(Set the platform to represent the lounge of a men's dormitory. Near one entrance is a Christmas tree; at the center of the platform is an easy chair and a straight chair is nearby, convenient for conversation. Another entrance is across the platform near the gate. If possible, place a folding screen in front of the gate. Boys should wear college clothes suitable for the climate. One boy, Doug, is sitting in the easy chair reading.)

DOUG: The old fellows in this philosophy book sure had a lot of conflicting theories about life. I wonder what I'd say if anyone asked me how to have life with a capital L.

(Joe enters, left, wearing sports clothes and carrying sports equipment, according to climate.)

DOUG: Hi, Joe! You've been having a good time playing and I've been here with this dry old philosophy book. I've got a term paper due on it before Christmas vacation. Say, by the way, what's *your* philosophy of life?

JOE: (Drops his sports equipment

and sits down backwards on the straight chair, facing Doug.) Philosophy of life? *(Skeptically)* Well, I guess I'm strong on the "middle of the road" theory. You gain the most from life not by running to extremes but by following a reasonable course. I suppose moderation is a good word to describe it. I think Plato promoted this philosophy.

(Bill enters, left, a stout, jolly young man.)

JOE: Look, let's ask Bill what he thinks on the subject. Say, buddy, Doug's studying philosophy. Tell us what your theory of life is!

BILL: Me! Do I have a theory? *(Laughs and leans on Joe's chair.)* Never thought much about it, fellows, but I guess you'd call it Epicurean. Eat, drink and be merry; get all you can out of life; live for the present. Right now, for example, I'd say that meant a nice thick sizzling steak smothered in onions! You guys can stay here with your dry philosophies. I'm starved. I'm going to find some food. *(Goes toward exit right, meeting Jim, a studious sort wearing horn-rimmed glasses and carrying a pile of books under his arm.)*

BILL: *(To Jim.)* Hi, Jim! Don't go in there! The philosophers will get you! *(Laughs as he goes out right. Jim looks questioningly at Joe and Doug as he moves toward them.)*

JIM: What goes on here?

DOUG: Tell us your philosophy of life, Joe. I'm digging into the stuff, ancient and modern.

JIM: Well, like my dad always says, knowledge is the secret, boys. As Aristotle said, I believe we find happiness and fulfillment in the growth of our minds. Knowledge is the key to life, and that's why I'm heading for the library. *(Goes out left. Bud enters, right, after Jim leaves. He wears a suit and carries a box of candy under his arm.)*

DOUG: Oh, no! Not *again*, Bud! How do you keep your grades up when you spend half your time with Anne? Say! What do *you* think is the secret of a happy life? I mean your philosophy—or do you have one?

BUD: Don't you know that philosophy means the love of knowledge? Well, I've turned it around. I believe in the knowledge of love. *(He laughs, then looks at his watch.)* Oh boy! Must run, fellows. Can't keep Anne waiting! *(Exits left as Cal enters same way, with a Bible under his arm.)*

BUD: *(As he leaves.)* Hi, Cal!

DOUG: Hi, deacon! Been to church again? Say, you ought to have a philosophy of life. Let's have it. Joe and I are collecting them.

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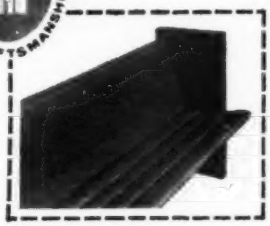

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CAL: That's easy, men. My philosophy is in this Book. *(Takes the Bible out from under his arm and opens it.)* Jesus Christ said to His disciples, "I am come that they might have life, and that they might have it more abundantly." The day I received Christ as my Saviour, I found not only a philosophy of life but Life itself.

JOE: (Gets up and takes Cal by the arm.) Come on, preacher, let's leave the poor fellow alone. He has five philosophies to cope with now, besides the ones in the book. Let's leave him to his misery. *(Winks at Doug as he leads Cal out right. Doug picks up his book, yawns and begins to read again. He looks up after a few moments, puzzled.)*

DOUG: I wonder which one really has the key to life?

(Doug continues reading. After a few moments, he yawns and falls asleep. Folding screen is removed from the gates and five girls enter one by one. Each girl stands in front of the gates, speaks to a sleeping boy, then tries a large cardboard key in the padlock, which opens only for the last girl.)

FIRST GIRL: (Wears plain clothes and carries a large black cardboard key with the word "Moderation" on it.)

Moderation takes the middle road;
Life then has no excess load.

SECOND GIRL: (Wears a formal gown and carries a key with the word "Pleasure" on it.)

Pleasure opens up life's gates;
Seek her now while all else waits.

THIRD GIRL: (Wears a cap and gown and carries a key with a diploma hanging from it. The key has the word "Knowledge" on it.)

Knowledge searches out the truth,
Opens life to any youth.

FOURTH GIRL: (Wears an attractive dress and a corsage. She carries a key with the end shaped like a heart and the word "Love" on it.)

Only love of others can
Open up life's gate to man.

FIFTH GIRL: (Wears plain clothes and carries a key in the shape of a cross. The real key to the padlock is attached to the end of this cardboard key which has the word "Jesus" written on it.)

Only Jesus makes us live
If our hearts to Him we give.

(Girl puts key in the lock, unlocks the padlock, removes it and opens the gates wide. As she goes across the platform to left exit, Doug stirs, rubs his eyes, gets slowly up and walks over to stand in the open gates. As he does this, a girls' trio enters left and the piano begins to play softly.)

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DOUG: (Stands in the gate as the piano plays the introduction to the last song, and the girls hum.) Now I see it clearly. Jesus came to open the gates of life to all those who will receive Him as their Saviour. I have found the only true philosophy of life. "He that hath the Son hath life." And at the same time I have discovered the real meaning of Christmas. *(He stands smiling in the open gate while the trio sings the closing song.)*

SONG: "Come to Jesus," by a girls' trio.

Jesus who came through the gates of heaven
Down to the fast-closed gates of earth,
He who was sent by a loving Father
Came as a babe by lowly birth.

Jesus who walked on this life's rough pathway,
Caring for all who on Him would call,
He who once died for our sins on Calv'ry
Opened the gate of life to all.

Jesus who came and who died is risen;
He ever lives to save us from sin.
He leads to life through the gates He opened;
Hear Him today and enter in.

Chorus:
Come! Come! Come to Jesus!
Enter the gates of life today.
Come! Come! Come to Jesus!
He is the life and He is the way.

BENEDICTION

Objections Overruled!

[*Continued from page* 19]

✦ For weeks things went along like that. Every night I went back to the Pacific Garden Mission. And every night I fought my way through the invitation time by telling myself I was really all right and these other people were all wrong.

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When the meeting was closed, I slipped out—fast. But all that night, in my luxury hotel room, I couldn't sleep a wink. The next day was

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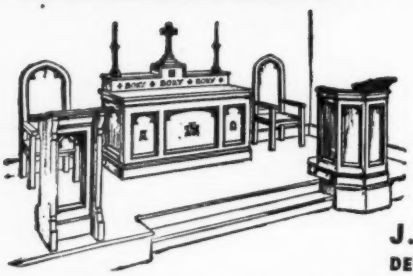

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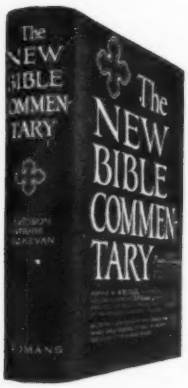

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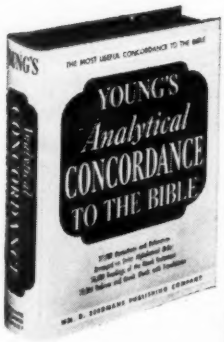

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Easter, and I had agreed to play the piano at six services out at Emmanuel Church, at 23rd and Michigan. Sleepless, dogged by my own conscience, pursued by God, somehow I played my way through five of them, from Sunday school at nine in the morning until the evening service at 7:45.

The sermon was already under way and I was sitting hunched at the piano when a sudden thought struck me. In a little while they would be giving the invitation at Pacific Garden Mission—*and I wouldn't be there.* That moment I was convinced that this was the last time I would ever have to make the choice. Without a word of explanation or apology I got up, walked up the aisle to the door and dashed out into the street.

There wasn't a cab in sight. I ran over to State Street. Still no cab—or streetcar either. It was two full miles to Pacific Garden Mission, but I started running. Block after block I pounded my way . . . from 23rd Street to Seventh . . . desperate to reach the Old Lighthouse in time.

They were just giving the invitation when I hit the doorway. I never even slowed down. I kept right on running —right down the aisle and to the altar, running to meet my Lord.

"Lord . . . Lord . . . !" I cried, gasping for breath, "Be merciful to me, a sinner — and save me — for Jesus' sake!"

That was 1929. Now, after all these years, Allen Mayer is still going on with the Lord. And Jesus still goes on with him—through a series of coronary attacks and through major surgery. The man who knows what it is to look death in the eye has the peaceful assurance of those who know that the promises of God are true.

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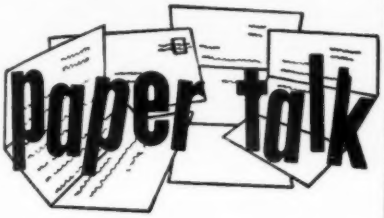
• • •

The church must hear that Christ is the same yesterday, today and forever and that He is every man's contemporary. The Christian magazine can bear this witness so well that nothing can quite take its place. To interpret Christ to a world that changes each month or each week, that is the task of the Christian periodical. We cannot have too many of them.

—A. W. Tozer, Editor, *The Alliance Witness*

• • •



Lee: Here is someone with a problem!

Lynn: A problem? What is it?

Lee: Sandra Spradlin, who lives in Huddleston, Va., writes, "I want a pen pal but I was just wondering. How would I read a letter from a foreigner? Please excuse me for asking such a silly question."

Lynn: I don't think that is a silly question at all. But I don't believe it is a serious problem. We have received letters from people in several countries—Africans, Japanese, South Americans and Spanish—

Lee: And from Indonesia and Malaya, remember.

Lynn: Yes, and they have all written in English.

Lee: Some of them have just learned to write in English, but that makes it real interesting.

Lynn: Only one person has written us that she has received a letter in a foreign language—that is, a language other than English, for English was foreign to her!

Lee: I guess the only thing they can do is to try to find someone who can read it for them.

Lynn: And if they can't find anyone, they could send it to us and we would try to get it translated.

Lee: Well. I guess that answers Sandra's problem. But what about ours?

Lynn: Oh, you mean about people who ask for pen pals from countries we haven't heard from yet?

Lee: Yes, and states like Hawaii and Alaska. That is getting to be real serious. We just hope our MOODY MONTHLY JR. friends won't be too disappointed when they don't receive a name from a place they have asked for.

Lynn: We send them a list of pen pals around their own age, but we can send only names of people who have written to us recently.

Lee: I think they will understand now, when they write to

Lee and Lynn

The MOODY MONTHLY JR. Twins
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No room this month for a story! But there will be one as usual next month. The Editor.

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Typical of the booming spirit of Independent Nigeria, this Lagos street scene shows a ramshackle street stall on one side, a new American car on the other, while an ultra-modern store-office building rises in the background. Exclusive photo, Niger-Challenge Press, Lagos

Materialism Hits Nigeria

By W. H. Fuller

CULMINATING this "Africa Year," in which 18 emerging states have received Independence, Africa's most populous state, Nigeria, becomes of age October 1st.

"We've had the longest apprenticeship of any of the newly Independent states," the Northern Nigerian Premier, Alhaji Sir Ahmadu Bello, proudly points out. Because of this he doesn't expect the ills which have plagued other countries, such as the Congo, which had no immediate plans for Independence even at the first of this year.

Similarly, Christianity in Nigeria has had time to become well established—at least in the Western and Eastern Regions along the coast. The Gospel was first preached in 1842 in Badagry in the West and 1846 in the East. Today Christianity is an accepted part of life in these areas.

But perhaps it has become too much of an accepted thing by many—a way of life rather than a transforming power. Christianity's arrival was accompanied with Western materialism, and the two are unfortunately synonymous in the minds of Nigerians who have had no true encounter with Christ.

✦ THE increasing materialism among Nigeria's literates was graphically shown by entries to an "Independence Contest" held this year by West Africa's mass-circulation Christian magazine, *African Challenge*. "What does Independence mean to you?" readers were asked. (Their entries are being followed up with literature showing the way of spiritual freedom from sin.)

"Independence means to be civilized with new things; e.g., motor car, cigarettes, etc.," wrote one man.

"Independence means plenty of money without the need to work," another said.

Movies, magazines, and now even TV programs (Nigeria opened Africa's first TV station last year) have brought the impact of western materialism to bear on impressionable young people. At the same time, Nigerians studying overseas have been appalled at the lack of interest in the Church shown by the average American and European. Christianity used to be equated with Western progress. Now "modern types" see it as a medieval cloak almost discarded by Western nations.

In an Independent Nigeria, materialism is becoming one of the major problems of the Church, and Christian leaders are facing the challenge.

"What is happening to the Christian heritage to which we owe so much?" asks Sir Francis A. Ibiam, P.C., K.B.E., one of the nation's outstanding Christians. "No responsible person is happy about the inner state of our country. The Church has somehow lost much of her hold and influence upon men in these days."

In the massive Northern Region the whole pace of development has been much slower, and therefore materialism has not made such inroads. This is due partly to the extreme conservatism of the predominantly Muslim people, and partly to the remoteness of the area. In many parts missions like the Sudan Interior, Sudan United, and Church of the Brethren have pioneered tribes before Western influences made any impact. Open opposition produced small but strong churches.

One of these tribes is the Kagoro, a warring people who had ensconced themselves in the rocky crags on the edge of Nigeria's central plateau. In 1927 the Sudan Interior Mission, which had established its first station in the Northern Region in 1901, sent a missionary couple to Kagoro. In the face of extreme difficulties and persecution, converts were won and a church was established. Today six African pastors supervise the Kagoro church and 42 outstation churches in the central district alone. Christian grade schools employ 42 teachers, and there are also a high school, teacher training school, and Bible schools.

"We face different problems today, though," states the Chief of Kagoro, Malam Gwamna, M.B.E. "These problems—materialism, false prophets, and political division—are beginning to enter. They are hurting our church life more than the fierce persecution of former days."

✦ THE Chief of Kagoro is a leading member of the General Council of the Association of Evangelical Churches of West Africa, the indigenous body of the Sudan Interior Mission. He and other evangelical leaders are seeking to hold up a standard of Bible truth which will guide the young churches of Independent Nigeria.

"We have lived for this day," states the Rev. Albert D. Helser, Ph.D., General Director of the Sudan Interior Mission, "when the National Church would come of age and witness boldly in an Independent Nigeria. Now we have the great responsibility of training thousands more for the ministry of the Church, and of helping our brethren to reach areas which still are unevangelized. May the Church of Christ in North America not fail them."

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OFF THE RECORD

» Here's Charlie Turner's new one: CHARLES TURNER, TENOR, WITH LORIN WHITNEY AND RUDY ATWOOD, ACCOMPANISTS. Mr. Turner sounds better than ever here. He breaks away from an entirely familiar set of songs and utilizes a few new ones, for instance, *How Long Has It Been?, Surely Goodness and Mercy,* and *I Asked the Lord* .

C.T. has a certain heart appeal in his singing which in these days is certainly a little-heard asset. It's something of a relief to hear a voice that communicates unhindered by an effulgence of background music.

Needless to say, this recording is a credit to the gospel and to Charles Turner. It's on Christian Faith Recordings (CT-1269).

» DUO MAGIC . . . has an exciting connotation, doesn't it? Well, actually it happens to be the title of a record containing the sound of four hands (owned by Kurt Kaiser and Charles Magnuson) and two grand pianos. That's the duo part.

The magic appears in the blending of two terrific talents with different styles into a very exciting product. The disc was released recently by Word Records (W-3114-LP).

Kaiser has an almost relentless, driving style. This establishes a clean, concrete feeling about the whole musical picture. His technique is fast, exact and percussive, with creativity and movement quite evident.

Magnuson, meanwhile, seems to have a more agile, flowing delivery, perhaps the gentler of the two. Most of the fast right hand work is Magnuson's.

The repertory is well-rounded, with a good mixture of hymns, gospel songs and one novelty selection. Sometimes I get the feeling that it's too "worked out." The arrangements are a little busy in spots.

Some of the time the mood and text of the sacred music are observed and some of the time they are lost to technical strategy. Nevertheless, this album is top quality, with good piano mike pickup.

» Most Christian folks who sing have, at sometime or other in the last decade, sung John Peterson's gospel songs, such as *It Took a Miracle, So Send I You, No One Understands Like Jesus, My Song,* etc., as well as his other works.

Here's a new release from Zondervan that places John in yet another status—vocalist. He sings some of his newer numbers with a smoothly-knit group of singers in the background. His voice is close on mike and rather intimate in approach.

Throughout, the music is essentially rhythmical, with a professional sound, and utilizes various rhythm and solo instruments behind. The musical sound is light and commercial, but some of the lyrics are vital. The arrangements are aptly and professionally molded by Scott Douglass.

The title and number are JOHN PETERSON PRESENTS WESTERN MOODS (ZLP-552).

» Cornerstone Records has come through with a few new discs lately, one of which introduces a couple of newcomers to me: THE McKINNEY SISTERS (MS-605).

I don't know why, but I expected another sound from the one I heard. These ladies have a soft style which is very warm and at times almost enveloping.

Aside from the scooping of the initial notes of phrases and the frequent conflicting harmony between the vocalists and their accompanists, I enjoyed the album very much.

Some of the treatments are gleaned from their southern experience and association with country music. Some songs are more sentimental than sacred.

When You Pray, More About Jesus, and *Softly and Tenderly* are the ones most people will probably like best.

» Across the editor's desk each month come hundreds of recorded sounds. Some are excellent; much is good; much is worthless. This is the time when the discriminating listener can enjoy the best in sacred music, both on stereo and monaural recordings.

Don't be influenced by pretty record jackets. Listen to the record if possible before buying. Only a few records can be reviewed. The rest is up to the consumer.

Effective Preaching Through TRACTS

By Alexander M. Dodds

As young Christians in Scotland, we never tired of handing out tracts to passers-by at busy intersections. Often, while older Christians preached in open-air meetings, we younger ones would pass out tracts to the transient audience.

Years slipped by without our seeing results from tract distribution. Some of us were bordering on quitting this method of preaching through print. But one day something happened to revive our enthusiasm for this simple ministry.

Another tract distributor, very enthusiastic and tireless in this kind of ministry, encountered a stubborn pedestrian. He had politely offered him a tract, but he met with resistance and a reprimand.

Said the reluctant recipient, "That kind of business is useless. It doesn't pay. It's a waste of time!"

The tract man smiled confidently and said, "Sir, I assure you from my own personal experience that it does! I found Christ as my Saviour through a tract. No one *spoke* to me, but a young man, in Kelvingrove Park, one Sunday afternoon in July, 1919, gave me the tract that brought me to Christ!"

The complainer showed unusual interest in this story and asked for more details of the occasion and the man who had handed out the tract.

As the story unfolded, his face began to broaden into a smile of sheer unspeakable happiness. Finally he said, "I have no doubt whatever that I was the man who gave you the tract! How gracious our Lord is that He would allow me this joy! I have been long discouraged with my seeming failure in this one way in which I can preach the gospel to others. Now I shall take up where I left off, and I shall ask God to forgive me for those recent years of inactivity for Him. Thank you! Thank God!"

It has been my delight and privilege to give out tracts of every kind, from little "Thank You!" cards to larger booklets and Gospels of John in several languages. I've done it for many years in Africa and all over America, Britain and Canada.

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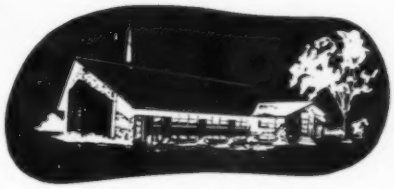

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...r the co...
...nor standeth in...
...ers, nor sitteth in th...
...e scornful.
But his delight *is* in the law
...e LORD; and in his law doth h...
...editate day and night.
3 And he shall be like a tree plant-
ed by the rivers of water, that
bringeth forth his fruit in his
season; his leaf also shall not
wither; and whatsoever he doeth
shall prosper.
4 The ungodly *are* not so: but *ar*
...e the chaff which the wind dri...
away.
...erefore the ungodly sh...
... the judgment, nor...
...egation ...

1. BOOK:_____

CHAPTER:_____

...ese *things* ...
And I heard, but I unde...
...t: then said I, O my Lord, ...
...hall be the end of these *things*
9 And he said, Go thy way, Dă...
jel: for the words *are* closed up a...
sealed till the time of the end.
10 Many shall be purified, an...
made white, and tried; but th...
wicked shall do wickedly: and non...
of the wicked shall understand
but the wise shall understand.
11 And from the time *that*
...aily *sacrifice* shall be taken a...
...d the abomination that m...
...ate set up, *there sh*...
...d two hundred ...

4. BOOK:_____

CHAPTER:_____

...and take up his ...
... me.
For whosoever will sav...
...e shall lose it; but whoso...
shall lose his life for my sake a...
the gospel's, the same shall save i...
36 For what shall it profit a man
if he shall gain the whole world
and lose his own soul?
37 Or what shall a man give in ex-
change for his soul?
38 Whosoever therefore shall b...
ashamed of me and of my words
...his adulterous and sinful gene...
...n; of him also shall the So...
... be ashamed, when he c...
...glory of his Father ...
...s.

2. BOOK:_____

CHAPTER:_____

...rist, we ar...
...iserable.
...ut now is Christ rise...
... dead, *and* become the ...
...uits of them that slept.
21 For since by man *came* deat...
by man *came* also the resurrectio...
of the dead.
22 For as in Ăd'ăm all die, even so
in Christ shall all be made alive.
23 But every man in his own or-
der: Christ the firstfruits; after-
ward they that are Christ's at hi...
...oming.
24 Then *cometh* the end, when
...ll have delivered up the k...
to God, even the F...
...he shall have put d...
...ll authority ...

5. BOOK:_____

CHAPTER:_____

...raised u...
...e *us* sit togethe...
...*places* in Christ Jē'sus:
That in the ages to come
...ght shew the exceeding rich
...f his grace in *his* kindness towa...
us through Christ Jē'sus.
8 For by grace are ye saved
through faith; and that not of
yourselves: *it is* the gift of God:
9 Not of works, lest any man
should boast.
10 For we are his workmanship,
...eated in Christ Jē'sus unto goo...
...rks, which God hath before c...
...ed that we should walk
...efore remember.
...ast Ĕ...

3. BOOK:_____

CHAPTER:_____

...an, which ...
... Jō-sī'ah his father,
... forth out of this place,
...ll not return thither any mo...
...2 But he shall die in the pla...
whither they have led him captive
and shall see this land no more.
13 ¶ Woe unto him that buildeth
his house by unrighteousness, and
his chambers by wrong; *that* useth
his neighbour's service without
wages, and giveth him not for his
work;
14 That saith, I will build me,
...e house and large chamb...
...utteth him out windows:
...led with cedar, and ...
...ilion.

6. BOOK:_____

CHAPTER:_____

Inside MOODY Bible Institute

Dr. Culbertson on World-wide Missionary Trip

Dr. William Culbertson, MBI president and editor-in-chief of MOODY MONTHLY, and Herbert Lockyer, Jr., Alumni Executive Secretary, are scheduled to be approximately at the mid-point of a two-month world-wide missionary tour by the time these pages appear in print. The trip will involve 30,000 miles of travel and at least 103 speaking engagements.

The trip is being made at the official invitation of TEAM. Requests for ministry have also been received from China Inland Mission, Far Eastern Gospel Crusade, Far Eastern Broadcasting Company, the Evangelical Free Church, Wycliffe Bible Translators, Evangelical Fellowship of India, and the Melbourne Bible Institute of Melbourne, Australia.

Beginning September 4, the September itinerary included ministry in Hawaii, Japan, Korea, Formosa, Hong Kong and the Philippines with a scheduled arrival in New Guinea on September 27. September engagements include ministry to the fellowship of national pastors, educators and medical leaders, ministry three times daily to evangelical missionaries and English speaking nationals in Formosa and daily special broadcasts on the Far Eastern Broadcasting Company's DZAS in the Philippines.

Ten days will be spent in New Guinea, September 27-October 3, with the pioneer missionaries of TEAM and Missionary Aviation Fellowship among some of the most primitive people of the world. Dr. Culbertson will be the first Bible school president to enter this area. Services in Australia, October 4-11, will include a week of special prophetic meetings at the Central Baptist Church of Sydney, the morning lectures at Moore College in Sydney, the Baptist Theological College of Sydney, and the annual meeting of the Melbourne Bible Institute. During his seven-day visit to

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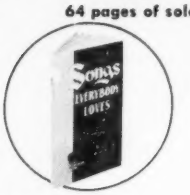

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Singapore, October 11-17, missionaries and staff of the China Inland Mission will gather for daily Bible teaching and Dr. Culbertson will also conduct services in the Calvary Baptist Church.

Following a one night stand in Bangkok and Calcutta, Dr. Culbertson is to spend seven days at the annual meeting of TEAM near Bombay. He will then go to New Delhi for two days of meetings, October 28-30, sponsored by the Evangelical Fellowship of India, then two days of ministry on the Tibetan Frontier at the Landour Bible Institute. His tour will conclude in Pakistan, October 28-31, where he will speak in Lahore at the annual meeting of the United Presbyterian Board and in Rawalpindi at the annual meeting of TEAM.

Dr. Culbertson plans to return to the Institute sometime during the first week of November. Prayer is requested for him and for Mr. Lockyer during this arduous trip. "Missionaries on these fields today face great problems," Mr. Lockyer pointed out a few days before the two MBI representatives were to leave. "There is much discouragement; the power of cults and isms abounds. Dr. Culbertson's ministry is much needed to encourage the missionaries in their effectual calling."

» In a little more than a year, over 200 churches have brought Bible study to 3,300 students in their areas by means of the Moody Correspondence School's Community Evangelism Program.

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NOTES

New special instructors in MBI's day school this year are Dr. James Stough and Dr. Kenneth Wiebe, missionary medicine, and Miss Ethel E. Paulson, a former missionary to Guatemala, Spanish. New full-time instructors are Paul S. Haik, Bible and Greek, Glenn Arnold, English, Dr. John Rea, Bible and archaeology, and Charles M. Horne, Bible and theology.

For Pastors and Christian Education Directors

How To Use "Life Through Believing" In Your Church

Churches will find the new home study feature beginning in this issue an important help in their study programs. Here are a few suggestions.

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3. Use the study for Sunday school workers. The Gospel of John provides excellent help in personal evangelism as well as grounding in basic doctrine. The course could be taught at monthly workers' meetings and would be effective in preparing teachers to lead their pupils into an understanding of the Scriptures.

4. Use as a study for informal groups meeting monthly. Such a study would give unity and purpose to meetings and would be extremely profitable. It would also provide a study group to which unbelievers could be brought.

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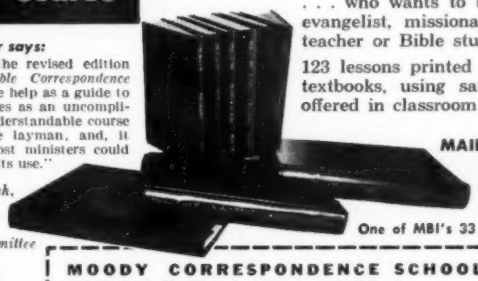

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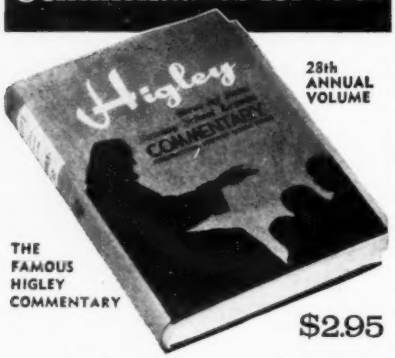

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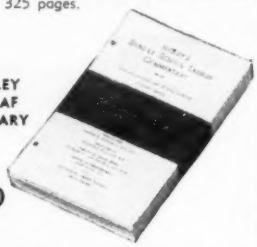

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October 23

Our Need of God

Psalm 42:1-11

MEMORY SELECTION: *Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*—Psalm 42:11

Keep in Mind

1. Psalm 42 is attributed to the sons of Korah. We remember that Korah the Levite rebelled against Moses in the wilderness and was swallowed alive by the gaping earth, along with the others who joined his revolt. Apparently his sons learned from this not to rebel, for we find them in their successive generations faithfully serving the Temple.

2. The occasion of Psalm 42 is unknown. Some have referred it to David's flight from Absalom, when he was temporarily cut off from the house of the Lord. Others refer it to the time of Hezekiah. The counterpart of the experience described is known to every saint, and that is the important thing about the psalm.

3. Psalms 42 and 43 are manifestly a unit. Notice that 43 carries no title, so the title of Psalm 42 could well cover it. Moreover, it fits into the structure of the preceding psalm, like a third stanza. Each stanza has an almost identical refrain (42:5, 11; 43:5). The difference lies in the fact that in Psalm 43 the psalmist is emerging from the darkness and conflict of the earlier stanzas.

Consider These Points

Stanza I (42:1-5)—Confusion. Here are two verses of longing, two verses of mourning and, in the refrain, the psalmist's first attempt to rise above his situation by a deliberate act of faith. Deprived of the privileges of the house of God, he feels that he is shut out from God Himself, and his soul thirsts with holy desire. Now here is a significant thought. The hart thirsts for, and finds full satisfaction in, water brooks, but the soul of man can be satisfied only in God. However men may seek satisfaction elsewhere, their thirst remains. But now the singer's tears taunt him, inciting him to the sin of unbelief, while his remembrance of former days aggravates his present loss. Notice that the only glimmer of hope in this stanza is in the refrain, when the singer rebukes himself for his depression and sets his hope in God for ultimate help.

Stanza II (42:6-11)—Conflict. This stanza is not as solidly dark as the first. The clouds are breaking, and there are more shafts of light. This may be due to the fact that, while in the first stanza the psalmist remembered experience (v. 4), here he remembers God (v. 6). In the place of his exile he sees his situation as God's doing. The waves and billows are "thy waves and thy billows." God is in control; therefore His loving-kindness will appear, and night will be broken with song. His skeptical question, "Where is thy God?" does not now come from his own bosom (v. 3), but from adversaries without (v. 10), and he can answer with the refrain of hope.

Stanza III (43:1-5)—Conquest. Here the darkness flees after one last attempt to overwhelm the soul of the singer (v. 2). The stanza begins with a definite committal of the whole case to God, and before long the song has changed from a dirge to a rhapsody. Light, joy, praise are the new notes. The harp is no longer hung on the willow, but is tuned to the praises of God. The refrain is this time a repudiation of useless mourning, and the adoption of hope as the fixed attitude of the soul. The outward condition has not changed. The tabernacles and the altar of God are still objects of desire. But the exile is rejoicing in God Himself. Here is victory.

Apply These Truths

1. In sixteen verses the interrogative "Why?" is repeated ten times, always in pairs (42:5, 9, 11; 43:2, 5). Four of these are addressed to God and go unanswered. Six of them are addressed to the singer's own soul and find answer in hope. It is much better to interrogate yourself than to interrogate God. Remember that God is always right, and you are always wrong until you fall in line with Him.

2. Neither tears (42:3) nor adversaries (42:10) are a good witness for God. Believe God despite them.

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October 30

Our Response to God

Psalm 1; Romans 12:1, 2

MEMORY SELECTION: *Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*—Romans 12:2

Keep in Mind

1. The Book of Psalms opens with a beatitude and ends with a doxology (Ps. 150). In between, the harp strikes many and varied chords. Whatever the experiences of the man of God, the last note is always praise.

2. The first two psalms are anonymous. Together they form a wonderful introduction to the Psalter. The first is law, and the second is prophecy, so they epitomize "the law and the prophets." They both speak of Christ, for He is the Blessed Man who alone has completely met the description of Psalm 1 and He is the King of Psalm 2.

Consider These Points

1. *The blessed man is different in his conduct (Ps. 1:1, 2).* He is described to us negatively and positively. On the negative side he differs from the wicked in what he avoids—the counsel of the ungodly, the way of sinners and the seat of the scornful. These are three degrees in the downward trend. The ungodly leave God out of their counsels, depending only on worldly wisdom. The blessed man will not accept such counsel, for the omission of God is fatal, and he knows it. He follows rather the counsel of Proverbs 3:5, 6. Then he avoids the way of sinners. He will not stand around as a companion of those who deliberately transgress the law of God, knowing the danger of being involved in their evil deeds. Finally, he avoids the seat of the scornful. He will have no part with those who have become so set in their wickedness that they make sport of righteousness.

In contrast to the ways of the wicked and in order to keep himself from them, the blessed man nourishes his soul on the Word of God. It is a delight to his heart, and he gives his mind to contemplation upon it at every opportunity, even depriving himself of sleep in order to have uninterrupted study of the sacred volume.

2. *The blessed man is different in his similitude (vv. 3, 4).* "Like a tree . . . like the chaff." That is the difference between the man of God and the ungodly. The one is alive, and the other is dead. But the trees of

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God are full of sap (Ps. 104:16) because they are planted by the river of God, which is full of water (Ps. 65:9). The man who is rooted in the Word of God will stand all weathers and will still be fruitful in every good work. The "fruit of the Spirit" will abound in him (Gal. 5:22, 23), and he will be a dispenser of spiritual nourishment to others. On the contrary, the ungodly are dead in their trespasses and sins (Eph. 2:5). They have no power to stand before the winds of temptation, but are like the chaff, ready for the burning.

3. *The blessed man is different in his destiny (vv. 5, 6).* While the righteous, righteous because clothed with the righteousness of Christ, stand unashamed before God, the wicked cannot endure the sight of infinite holiness. They find no place among the redeemed, but are cast out to eternal destruction. Their way of wilfulness and self-confidence, in which they boasted, perishes. They are found to be fools at last.

4. *The blessed man is different in his outlook (Rom. 12:1, 2).* This passage in the New Testament gives the secret of all that is stated in Psalm 1. The blessed man knows that true blessedness is found in "that good, and acceptable, and perfect will of God." Therefore, in order to assure himself of that blessedness, he refuses to yield his body as an instrument of sin, but presents it to God as an instrument of righteousness; he refuses to conform to the standards of this world, but seeks the transforming power of the Holy Spirit in the secret recesses of his mind, so that his life may be in conformity to the will of God.

Apply These Truths

1. The fruitful life is the life rooted in the Word of God.

2. You cannot be conformed to this world and transfigured into the image of Christ at the same time.

November 6

Confession and Forgiveness

Psalm 32

MEMORY SELECTION: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9

Keep in Mind

1. This is one of thirteen psalms carrying the designation Maschil, which seems to signify a song of instruction (see verse 8). It is not difficult to see the theme of instruction in this psalm—God our Saviour and our Guide.

2. There is a remarkable relation between this and Psalm 51. Both

seem to be connected with David's great sin. In Psalm 51 we see the royal penitent in the throes of anguish as the sinfulness of his sin bears in upon him. Here the clouds have passed and he is rejoicing in the pardoning grace of God.

3. Two variant readings should be pointed out in this psalm. In verse 6, the phrase "a time when thou mayest be found" is really an interpretation of "a time of finding." The ASV margin gives "in the time of finding out sin." Both are possible meanings of the text. The other important one is in verse 9, where "lest they come near unto thee" is rendered in the ASV "else they will not come near unto thee," which is quite the opposite. There is some obscurity in the text. What do we use bits and bridles for? To keep horses from coming to us, or to keep them from going away from us?

Consider These Points

1. *The beatitude of forgiveness (vv. 1, 2)* Last week we had the beatitude of the man who does not sin. Today it is the beatitude of the man who, having sinned, finds the grace of God. The apostle Paul appeals to this passage (Rom. 4:6-8) to show that even in Old Testament times, righteousness did not come by the works of the law but on the basis of faith, being the gift of God's grace. The way of salvation is the same from beginning to end. Notice the four categories of evil here: transgression (going beyond that which is allowed), sin (coming short of what is required, missing the mark), iniquity (whatever is not equal, not according to standard) and guile (the only one of the four which refers to an inward state of heart). God's grace deals with all of them.

2. *The blessedness of confession (vv. 3-5).* Unconfessed sin can be a terrible torment. Many a criminal has been driven to give himself up and confess his crime just to have relief from the torture of keeping it to himself. A Christian who holds out on God is in a miserable condition. David actually aged with the haunting of his sin and was in a state of high fever. At last he broke down and confessed his sin (read his confession in Psalm 51), and immediately relief came—not just the psychological relief of expressing what had been bottled up, but the far greater relief of knowing God's forgiveness. See I John 1:9.

3. *The place of deliverance (vv. 6, 7).* The godly, when betrayed into sin and having been led to "the time of finding out," run to God with their burden and find refuge from the floods of great waters which would over-

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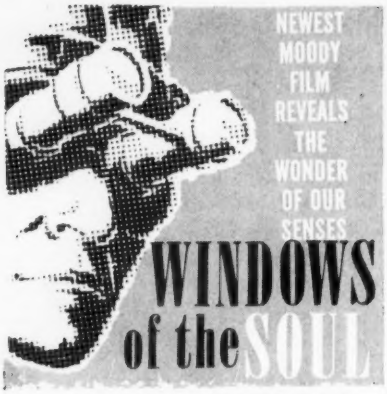

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whelm the soul. The very God against whom they had sinned becomes their hiding place, and in that safe retreat their dirge of agonized confession turns into joyful songs of deliverance. See it in Psalm 51:15.

4. *The secret of guidance (vv. 8, 9).* Our Saviour wants also to be our Guide. He would guide us gently, smoothly, as an understanding servant can take orders from a mere look of his master. But if we act toward God like a restless horse or a stubborn mule, he will have to put the trappings of a horse and a mule upon us and use sterner measures to accomplish His purposes in us. How much better to know the guidance of the "eye" than that of bit and bridle!

5. *The gladness of faith (vv. 10, 11).* David had had a little taste of the sorrows of the wicked when he stubbornly covered his sin, but, having trusted God with a full confession, he has known mercy, and he calls upon all who know the righteousness of God to join him in the gladness of recovered faith and restored fellowship. It is a joyful thing to be right with God.

Apply These Truths

1. Why prolong your misery? Confess your sin now, and hear His gracious, "Son, thy sins be forgiven thee!"
2. Follow God's eye and you will not feel the chafing of bit and bridle.
3. There is a lot of shouting at a football game, but you rarely hear shouting at a testimony meeting! I wonder why?

November 13

Our Experience of God

Psalm 116:1-14

MEMORY SELECTION: *I love the Lord, because he hath heard my voice and my supplications.*—Psalm 116:1

Keep in Mind

Psalm 116 is one of the anonymous psalms. The old Hebrew tradition places it in the days of Hezekiah, and the internal evidences for its being from the pen of Hezekiah are fairly strong. Compositions of this royal bard found their way into the liturgy of the Temple, as is indicated in Isaiah 38:20, and this psalm is suggestive of the same incident related in that chapter of the prophet. Both speak of recovery from an illness which threatened death, and both attribute the recovery to God's mercy. The psalm, however, has more of the spiritual triumph, as if the singer had had more time to weigh the experience and make the application. Other suggestions as to the occasion and origin of the psalm have less backing.

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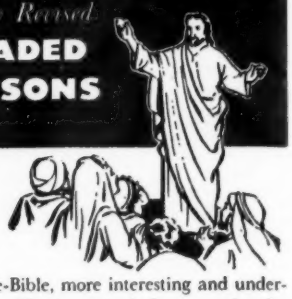

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Consider These Points

1. *The king's distress (vv. 3, 10, 11).* Death seemed imminent. If this is Hezekiah, the prophet Isaiah had actually told him to put his house in order, for he must die (Isa. 38:1). He was as a captive, bound by ropes and ready to be transported into slavery. He could feel clammy hands stretched out from hades and clutching at him. In his physical pain and mental anguish his thoughts were rash, unbridled, irresponsible. The promise of life was a delusion. He had grasped the rose of life, and it had turned to dust in his hand. So he universalized his own experience (or his own interpretation of it) and cried out, "All men are a lie!" (R.V.). He was driven to a philosophy of pessimism and despair. That is the way with men who have been soured on life. Notice the interesting use which the apostle Paul makes of verse 10 in II Corinthians 4:13. He lifts it from the rash conclusions of a tormented mind to the steady faith of an enlightened Christian.

2. *The king's deliverance (vv. 4-8).* At least Hezekiah retained sufficient equilibrium to turn to God (Isa. 38:2, 3), and his prayer was answered with a lease of fifteen years. The hope beyond the grave was not as clear to Old Testament saints as to us. It took the resurrection of Christ to enable us to say, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). In his extremity, Hezekiah found God to be gracious, righteous and merciful. He reached down even into the open jaws of death to deliver His praying servant. Notice the three phrases in verse 8, describing the deliverance: "my soul from death, mine eyes from tears, and my feet from falling." To see a noble king sinking down to death was a sad sight. To see a strong man given over to tears of fear was even more tragic. But to see a saint slipping from his moorings was worst of all. God's salvation took care of all three situations, till death and tears and despair gave way to praise.

3. *The king's delight (vv. 1, 2, 9, 12-14).* The joy of the king first of all stirred new love for God in his heart. A God who would so answer prayer was a God to be loved. He was also a God to be worshiped. The "call" of distress gave place to the "call" of worship (2, 13, 17). Compare I Corinthians 1:2, where "call upon the name of our Lord Jesus Christ" means to invoke Him as God, to worship Him. Again, the king's gratitude stirred in his heart a purpose to "walk before the Lord," that is, obediently, as God said to Abram, "Walk before

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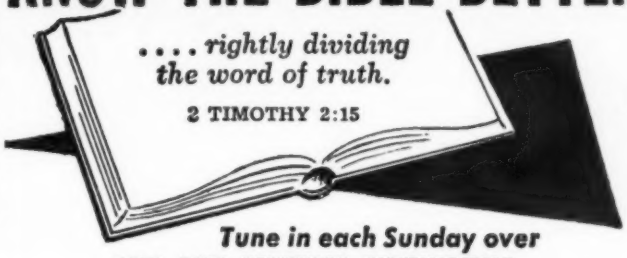

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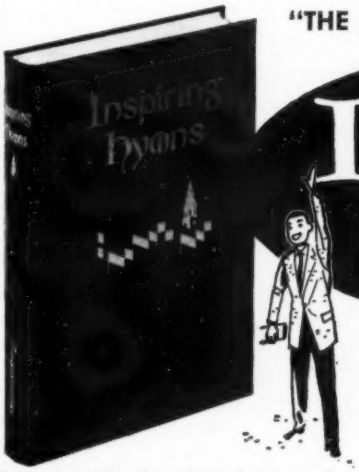

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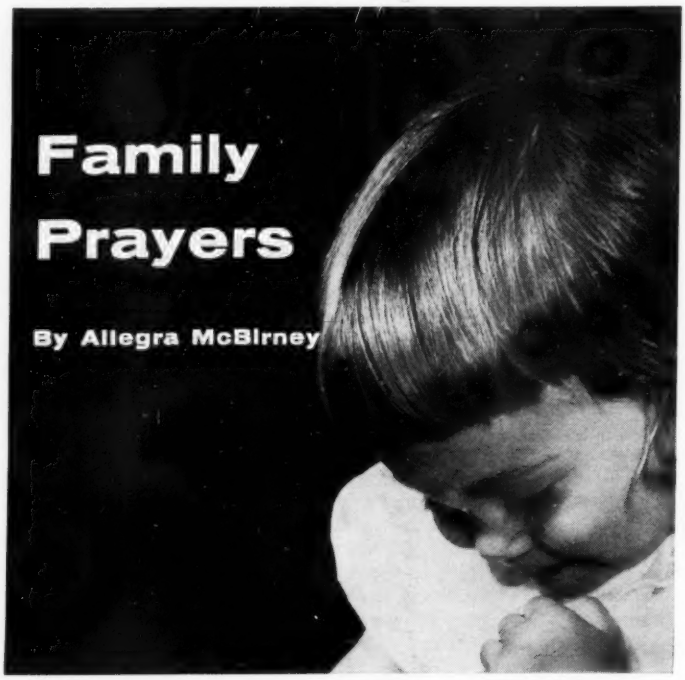
me, and be thou perfect" (Gen. 17:1). Another response of the healed monarch is in verse 13: "I will take the cup of salvation." He no longer leans on the arm of flesh, but, realizing that "salvation is of the Lord," he humbly and joyously accepts it from the Lord's hand. Finally he says, "I will pay my vows." What these vows were we do not know. We are reminded that God does not ask promises of us when we seek His favor in any matter, but He does expect us to fulfill any commitments we make. See, then, what is involved in a response to God's goodness—love, worship, obedience, trust, fulfillment.

Apply These Truths

1. Forget not all His benefits.
2. Don't say in haste what you will regret at leisure.
3. What you promise you owe. Pay it.



Dear Little Two! The Lord certainly understood. Devaney photo.

PRAYER time!" Daddy called. Little Two, a well-worn doll in one hand and a toy suitcase in the other, disembarked from the rocking chair in which she had just completed another strenuous "trip," and hurried to his lap.

Her prayer was first—because she is the youngest. With tightly-folded hands and pinched-shut eyes, she began, "Dear Fadder—." There followed the list of "Please bless," which included the family—each one, even "new baby," not yet born.

Then there was a pause—and a final petition: "And please *bless our sins,* in Jesus' Name . . ."

Dear little Two! The Lord understood.

But the sudden thought struck me. How does He feel when I—knowingly—pray in essence that very thing, seeking His blessing on some worldly wish or on some undertaking that is really for my glory rather than His?

"It's your turn to pray, Mommy!" said Two, peeking out from behind the little folded hands held in front of her face.

And how could I begin but "Father, forgive me for the errors in *my* praying . . ."

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He was just a farmer.

Thirty years is a long time for a man to live in one place, but he liked the farm. It was as much a part of him as the way he combed his hair or tied his shoes. A man doesn't change much after giving the best years of his life to farming.

He would always like the smell of hay. He would always like the feel of grain running through his fingers. The seasons of the year—seed-time and harvest, summer and winter—were the very rhythm of life for him. He would never be any different. Someday he might have to leave the farm, but the farm could never leave him.

He was a Christian.

He believed in the Lord. His life was anchored in spiritual values. His Christian experience was real and sacred. He accepted God's salvation by faith in the Lord Jesus Christ. He loved the church and gave of himself freely in time and talent. He wasn't the kind to do a lot of talking, but he was as dependable as the sun. He was the church treasurer.

One rainy day early in spring, he picked up his church paper and read these words:

> Suppose someone were to offer me $1,000 for every soul I might try to win to Christ. Would I endeavor to lead any more souls to Christ than I am doing now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate to do or shrink from doing now, in obedience to God's command? Is my love of money stronger than my love for God or for souls? How feeble then my love for God! Perhaps this explains why I am not a soul winner.

This started him thinking. He went out to his work that afternoon with this little seed planted in his heart. He was a generous man, but he also knew money values. He knew what he would do if someone offered him $1,000 for every soul he tried to win to Christ. All excuses would be brushed aside. Somehow he would overcome his timidity. There would be no doubt about it. He would become an ardent sower of the Word if $1,000 would be his for every endeavor he made to win men to the Lord.

✦ Weeks went by. The seed sprouted. It crept into his prayers. He thought of people.

There was a neighbor to the north who never went to church. Sometimes he even worked on Sunday. He wasn't a bad sort of man at all.

There was a bachelor farmer living alone just around the hill. He lived in open rebellion against God and man.

There were also weekly contacts with professional men, salesmen and chance acquaintances. Oh, there had been times in the past when the subject of Christianity had come up in their conversation, but he had never talked to a man with the intention of leading him to faith in Christ. He had never even had the desire to do this. And now these people appeared in his prayers.

The question wouldn't leave him. Would he seek to present Christ to someone if he were offered $1,000 for every time he tried? Would he do for money what he wouldn't do for God? This thought haunted him. He wanted to be honest with himself.

But he was puzzled. How does a man go about it? What would he do first? What if he were laughed at? Suppose there were questions too hard for him to answer?

✦ One day his pastor pulled up along the roadside where he was working in the field. After a bit of light talk, he shared his concern with his pastor. They talked for an hour, and after supper he drove into town to get some books his pastor had promised him.

The light burned late in his den

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that night. He was so impressed with some of his reading that he copied a few paragraphs on cards and kept them on his desk. He read them often. One he copied was this:

> If there were only one real Christian in the world and he required a whole year to win another to Christ, and these two took another year to win two more; if these four required another twelve months to win four more; if the work continued at this rate, in only thirty-five years our task of winning the world would be completed. Of course, we can convert no one, for that is the work of the Holy Spirit, but everyone should have the opportunity to hear the gospel and to accept Christ in our generation.

The logic of it all became irresistible. The little seed-thought that had been planted weeks ago had taken root and was now a "tree" of such proportions that it could not be moved. Questions that he had at first no longer puzzled him. The more he read and prayed, the more sure he became of one thing: Method and technique are of far less significance than we sometimes think. Inner motive is the important thing. We should start with the condition of the heart.

✦ THE early days of summer promised a good harvest. Long hours and days spent on the tractor were showing now in clean rows.

One day he was working in the north field. As he came to the fence, he noticed that his neighbor had stopped to fix his cultivator. He stopped and shut off his tractor.

There were the usual greetings and small talk about the weather. Then the neighbor heard him say, "We certainly have much for which to be thankful! Our country, our homes, our health, and our farms . . . When you stop to think of it, God has been good to us."

For a moment the neighbor looked surprised. "Yes," he said slowly, "I suppose that's true."

"You know," the farmer went on, "I've been thinking, that if we believe God has given us these things, He must be interested in us, He must have concern for us. And if God is interested in man, then He must have a reason for being interested. I believe God loves man, don't you?"

There was no response from across the fence. The neighbor was quiet. He put his wrench back into the tool box. Sighing, he sat down on the drawbar.

"You and I are different," he said. "We've known each other for a long

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time. You live as though you've found life's secret. You act as though you had confidence in the future." He paused. Then, in a quieter voice, he said, "Frankly, I live in fear."

It seemed almost as though a dam had broken. Words began to flow as the pressure of years was released.

"You talk about God's love for man. I think I'd agree, but the difference between you and me is that you've experienced this love and I haven't. Outwardly, we're no different. I'm as good a man as you are. But somehow life is based on different principles for us."

He paused again, as though expecting a reply but not really wanting one. Then he spoke slowly and with sudden earnestness.

"I've been wondering if I'm too old to start going to church. I've been thinking about your church. What would your people say if I came next Sunday?"

✦ IT had been a good harvest. The people sang the opening hymn with feeling. The church was decorated in the rich colors of fall and over the chancel were the words of their Harvest Festival theme: "For God So Loved the World." It was a festive time. The harvest offering would be for two special causes: missions and the building fund for the new, larger church. There was also to be a baptism that morning.

The pastor spoke. "Dear friends, we've looked forward to this baptismal service. But before the service, we would like our brother and sister to give their testimonies."

Slowly the elderly couple rose to their feet. Their faces shone with the light of heaven and their eyes were brimming with joy.

First she spoke. Her words were a simple and warm expression of faith in Christ and experience of the pardon of sin. Then he spoke.

"Early this spring, I was troubled. I knew my life was empty. And one day, when I was feeling low and having trouble in the field, my neighbor spoke to me. I don't remember anything he said but I remember he cared. That was the beginning. Today I am so happy to say I have experienced the love of God in the Lord Jesus Christ. I know I'm not worthy, but I dedicate what's left of my life to Him!"

✦ THAT evening as the church treasurer counted the harvest thank offering, he came upon a check and stopped. For a long while, he sat with bowed head and closed eyes.

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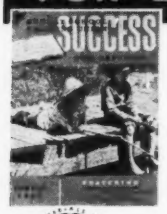

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REPORT [*Continued from page 8*]

have been denied by censorship authorities. Imported literature is also subject to government customs control. A recent shipment was refused because the "imprimatur" of the Roman Catholic church was not on the books.

Viet Nam—*Report* in July erroneously said the China Inland Mission Overseas Missionary Fellowship was beginning work in North Viet Nam. The correct information, according to CIM, is that Mr. and Mrs. Paul Contento, who have worked with students in West China and Singapore, have gone to Saigon, Viet Nam, to work among the many hundreds of Chinese students there.

Nigeria—Andy Foster, a deaf Negro Christian from Chicago, has seen his vision for a school for deaf Africans come to fruition. Ninety have applied for admission to the school in Ibadan, which is housed in a rented 19-room house. Foster heads the Christian Mission for Deaf Africans.

QUITO—This capital city witnessed an unprecedented revival and harvest of souls as the result of a week-long evangelistic campaign. Twenty gospel churches and Sunday schools cooperated in the effort. The evangelist was Fernando Vangioni of Buenos Aires, and a total of 415 responded to the invitation. One outstanding result of the campaign was the realization among evangelicals that they are more numerous, powerful and united than they have ever been before.

RADIO, TELEVISION

Eight West Coast Christian stations have taken steps to organize the Western Inspirational Network: KBBI and KHOF, Los Angeles; KCFA, Spokane; KEAR, San Francisco; KEBR, Sacramento; KGDN and KGFM, Seattle; KGVW, Belgrade, Mont.

The Young People's Church of the Air, Inc., headed by Evangelist Percy Crawford, has begun daily telecasts on its own ultra-high frequency station in Philadelphia.

The Conservative Baptist Home Mission Society has been granted permission for a new station in Honduras, HRVC, and hopes to begin broadcasting before the end of the year.

Fire seriously damaged stations KSAB and KSDX of the Far East Broadcasting Company in Okinawa, but missionaries worked through the night, salvaged equipment, and got back on the air next morning only 25 minutes late.

BULLETIN BOARD

World Literature Sunday is scheduled for October 9 by Evangelical Literature Overseas in an effort to stress the importance of literature in modern missionary strategy.

President Eisenhower has designated Wednesday, Oct. 5, as National Day of Prayer, saying, "In this time of testing we shall ever place our trust in the keeping of God's commandments . . ."

Wheaton College, Wheaton, Ill., will hold its fifth annual archaeology conference Oct. 24, featuring Dr. James L. Kelso of Pittsburgh Theological Seminary, who has directed several expeditions in Palestine.

PEOPLE

DR. RALPH W. MITCHELL, associate evangelist with the Billy Graham Team, will be remaining in Australia for some months to direct the "Hour of Decision" ministry. He is also filling speaking engagements in various Australian cities.

CLYDE RODABAUGH, pastor of the Terre Haute, Ind., Bible Center, died August 13 after a brief illness. Known as an outstanding soul-winner and worker with men, the Terre Haute pastor was stricken with blood poisoning after receiving a small cut on his thumb.

MRS. A. B. MACHLIN, wife of Dr. A. B. Machlin, director of the American Association for Jewish Evangelism, after 40 years of dedicated Christian service, ministering to the Jews, went to be with the Lord on July 27.

She, with her husband and other friends, helped found the AAJE, a soul-winning missionary organization which operates in widely scattered parts of North America with the purpose of reaching Jews for Christ. Mrs. Machlin also edited the magazine *Salvation*, official organ of the Association.

On Sept. 4, at the Winona Lake Bible Conference, Winona Lake, Ind., a memorial service was held for Mrs. Machlin.

NORMAN B. HARRISON, well-known evangelist and Bible teacher, died August 9, in Minneapolis. He was 85. During the past 22 years, Dr. Harrison ministered in almost every state in the Union. He was buried from the church he pastored before engaging in his itinerant ministry, the Oliver Presbyterian Church of Minneapolis.

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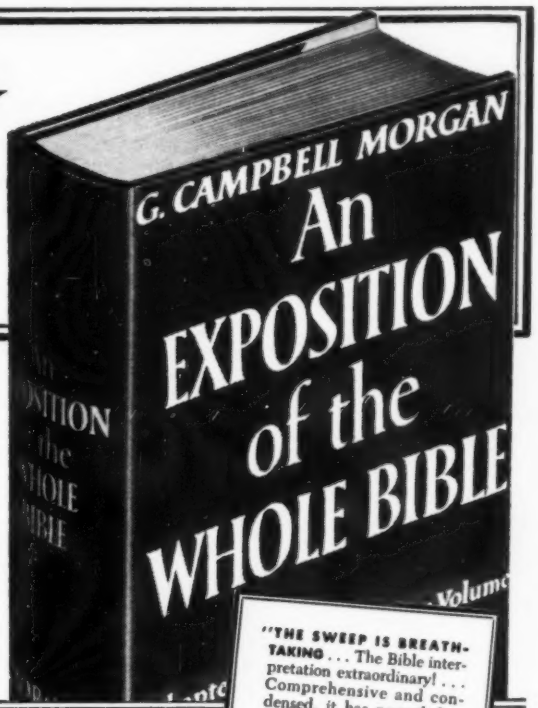

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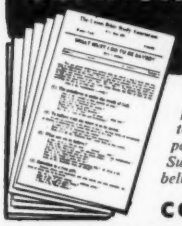

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Roman Catholicism and Politics

A ROMAN IN THE WHITE HOUSE, by James A. Pike in collaboration with Richard Byfield (Doubleday, Garden City, N.Y., 143 pages, $2.50)

THE question, "A Roman Catholic for president?" is answered. "It depends. The asking of the question is not bigotry. It is the exercise of responsible citizenship." And indeed it is!

The relationship between Church and State is basic, because of the declared and reiterated position of the Roman Catholic Church. Decrees and papal encyclicals of the past are brought right up to date by such statements from the Vatican publication, *Osservatore Romano,* as ". . . the Pope is the sovereign of the Church; he is also the sovereign of every other society and of every other kingdom."

Or, as quoted from an official document of the Archdiocese of Los Angeles, dated August 15, 1958, "There is no conflict between the dictates of the Catholic's conscience and those of his Church —for its members' consciences are actually formed by the decrees of the Church."

But there is an American Roman Catholic interpretation that leans toward "the free exercise of religion." It raises difficulties. How does it accord with the doctrine of papal infallibility? What about the attitude of the Roman Catholic Church in present-day lands where Roman Catholics predominate? Recent "dead issues" that are really not dead include the question of allegiance to a foreign state, diplomatic representation at the Vatican and the matter of federal aid to parochial schools.

Dr. Pike writes with a style that is scholarly and attractive. His attitude is objective, giving no impression of an axe to grind or any pet peeve. His thoughts are well-documented from historical as well as current sources. His aim is not to coerce but to cause his reader to think and to make his decisions on the basis of the facts presented.

The reader will not consider himself pressured into any decision. Bishop Pike gives the impression of a man speaking thoughtfully and objectively about a very serious matter while remaining somewhat distant from it himself. This book should have wide reading in these crucial days.—*Irvine Robertson*

The Holy Spirit

THE WITNESS OF THE SPIRIT, by Bernard Ramm (Eerdmans, Grand Rapids, 140 pages, $3.00)

THIS book deals exclusively with the internal witness of the Holy Spirit, which is called the *testimonium,* a word which is used 342 times in 130 pages. The following quotation will help define the word:

"The difference between faith and unbelief is the presence or absence of the *testimonium.* Only the Holy Spirit can make the printed page the Word of Life; only the Holy Spirit can make the historical Christ a present person; only the Holy Spirit can make theological notions saving truths; and only the Holy Spirit can move the mind out of historical probability into divine certainty" (p. 96).

Calvin's and Luther's contributions to this subject are touched upon, and a brief survey of theological reflections from the days of the early Church Fathers to the present time is made.

Since "the Holy Spirit is the internal minister of the Word who speaks the compelling and persuasive word to the human heart," Catholicism and Liberalism know not the *testimonium.* Catholicism teaches that one gets to Christ by first submitting to the *magisterium* of the church, while Liberalism endeavors to eliminate everything supernatural from the Christian faith. There is no word of God in the Scripture of religious liberalism and therefore no *testimonium.*

Fundamentalism also comes in for criticism; the author claims that Fundamentalism attributes an independent power to the words of Scripture separate from the Holy Spirit. "Fundamentalism does not treat the *testimonium* in a satisfactory and sustained manner . . . fundamentalism has not truly interacted with the *testimonium* and therefore while fervent in its doctrine of the Holy Spirit, it is usually deficient in its evaluation of the *testimonium.* Not being grounded properly in the *testimonium,* it replaces it functionally with a pietistic religious testimony."

The author then proceeds to give reasons why he thinks Fundamentalism represents a narrowing of the Christian faith theologically, educationally, socially

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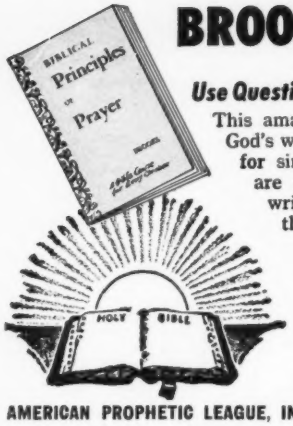

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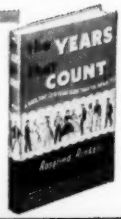

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as well as culturally.

"One of the aspects of this narrowing is that fundamentalism was so concerned to defend the inspiration of the Scriptures against all liberals outside the camp and all concessionists within the camp that it lost track of the more comprehensive doctrine of revelation. It spoke much of the 'inspired Word of God' but forgot the priority of the 'revealed Word of God.' "

This charge is open to question, since it does not represent the view of all Fundamentalists, as is claimed.

There is material of value in this book but it is tedious reading, for it speaks primarily to the intellect and has little for the heart. It lacks the warmth that most books written about the Spirit have.
—*Robert H. Belton*

N. T. Theology

BIBLICAL THEOLOGY OF THE NEW TESTAMENT, by Charles Caldwell Ryrie, (Moody Press, Chicago, 384 pages, $5.00)

In this textbook, after defining biblical theology and comparing it with other biblical disciplines, the president of Philadelphia College of Bible divides the theology of the New Testament into seven divisions: "Synoptic Theology," "Theology of Acts," "Theology of James," "Theology of Paul," "Theology of Hebrews," "Theology of Peter and Jude" and "Theology of John."

It is very simply written and, for the most part, lucid. In each of the divisions the author seeks to discover the main theological themes dealt with and presents their development.

Some divisions are handled better than others. The author's presentation of the theology of Acts, Paul and Hebrews is clear and thoroughly satisfactory. His dealing with the synoptic theology is somewhat marred by *ex cathedra* interpretations, especially in the eschatological section. Although in many instances I agree with his interpretations, I cannot commend the practice in a biblical theology.

Dr. Ryrie's approach to the Revelation is that of the futurist and the literalist. No fault can be found with this, but his eschatology here is mostly a chronological listing of events in keeping with his approach. One could wish for something stronger on the concept of God in the Apocalypse, its Christology, and its angelology.

There are three bibliographies, a topical index, and a textual index, which add greatly to the value of the volume. The book is well printed and well bound. Despite the few criticisms, it is altogether a worthy work, and will prove a valuable aid to students of biblical theology.
—*J. C. Macaulay*

Christian Education

THE GOSPEL AND CHRISTIAN EDUCATION, by D. Campbell Wyckoff (Westminster Press, Philadelphia, 191 pages, $3.75)

This thought-provoking volume was written particularly for those concerned with the theoretical and theological aspects of Christian education: professors and students in Christian education, pastors, directors of Christian education, program people, writers and editors. This is a subject of great interest among leaders striving to form a sound philosophy of Christian education.

Dr. Wyckoff attempts in this volume to bring unity and consistency into what appears to be neo-orthodox or reconstructed liberal Christian education. Since theology cannot be separated from a sound theory of Christian education, the book is replete with theological references. These cannot be classified as representing evangelical and conservative theology, that theology based on the Word of God as the final revelation and authority in faith and practice.

In his desire to give unity to the thinking of this group, Dr. Wyckoff sets forth what he calls a foundational principle by which all ideas dealing with aims, curriculum, organization and administration can be tested for accuracy. This principle, he says, is centered around the "gospel," which he defines as "God's redeeming activity in Jesus Christ."

It was disappointing to discover in the chapter on the history of Christian education that many large evangelical agencies making a great contribution in Protestant Christian education were not mentioned, such as the National Sunday School Association, with approximately ninety affiliated denominations and the Evangelical Teacher Training Association, which distributed 53,643 leadership training texts for lay people last year and 639,755 texts since the group's beginning in 1931.

There are also the large Bible school and Bible college movement, including hundreds of institutions, and many extra church agencies, like Pioneer Girls, Boys Brigade, Sky Pilots, Campus Crusade, Inter-Varsity Christian Fellowship, Youth for Christ, etc. These agencies are making a tremendous impact upon the Protestant world, and any author who presents a scholarly history of Christian education as related to the local church must recognize them.

The book should be of interest to all evangelical Christian educators. It represents the basic thinking today that is permeating Sunday School and other Christian education literature around the world. It seems to me that it is the responsibility of every evangelical Christian educator to know what is happening

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outside fundamental circles, especially in the area of neo-orthodoxy, which makes excessive use of evangelical terminology while connoting a much different meaning.

Furthermore, this book may stimulate some evangelical Christian educator to prepare a similar volume dealing with a theory and philosophy of Christian education that is truly based on the eternal, never changing and authoritative Word of God.—*Gene Getz*

Book Briefs

THE SOON COMING OF OUR LORD, by Dale Crowley (Capital Voice Press, Washington, D.C., 166 pages, $2.00). Seventeen messages originally given over the air in Washington. The author strongly believes the return of the Lord Jesus to be imminent. He warns the sinner of coming judgment, calling him to repentance and faith in Christ. He challenges the saint to watch, walk and work in the light of the coming of the Lord.

LIFE AND DIARY OF DAVID BRAINERD, by Jonathan Edwards (Moody Press, Chicago, 256 pages, paper, 79c). A slight condensation of a volume that has inspired many to emulate Brainerd's devotion to Christ. Reprint.

A RETROSPECT, by J. Hudson Taylor (Moody Press, Chicago, 159 pages, paper, 50c). A striking autobiographical account of the noted missionary's early years in China. Reprint.

GOFORTH OF CHINA, by Rosalind Goforth (Zondervan, Grand Rapids, 364 pages, $3.95). Seventh edition of a biography which has been a spiritual blessing to many readers. It is now reprinted in the centennial of Goforth's birth.

SAMMY MORRIS, by A. R. Evans; SAMUEL MARSDEN, by Cyril J. Davey; ROBERT MORRISON, by Phyllis Matthewson; JOHANNA VEENSTRA, by Winifred M. Pearce (Zondervan, Grand Rapids, 96 pages each, $1.00 each). Four more excellent missionary biographies for children are now added to a series published some time ago.

HILLS OF GOD, by Ruth Gibbs Zwall (Published by the author, 5909 Grant Ave., Carmichael, Calif., 62 pages). A small paper-covered edition of better-than-average poetry which reflects the spiritual dedication and maturity of its writer. Much of it concerns Bible events and characters.

Answers to "Do You Know Your Bible?" quiz page 62: 1. Psalm 1:3; 2. Mark 8:36, 37; 3. Ephesians 2:8, 9; 4. Daniel 12:9, 10; 5. I Corinthians 15:22; 6. Jeremiah 22:13.

LIFE THROUGH BELIEVING

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EXAMINATION NUMBER 1

Be sure you have studied the material on pages 27 to 29 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 75 or better, may obtain a certificate (additional charge, 25 cents).

Check the following statements "true" or "false" in the right-hand column:

Example: The title of this course is "Life Through Believing.".....

1. The purpose of the Gospel of John is stated in the book itself.....
2. John is the only one of the four Gospels that presents Jesus as God.....
3. John definitely intended to write as complete a biography of the Lord Jesus as possible.....
4. John was the earliest of the four Gospels to be written.....
5. The writer never refers to himself by name in the Gospel of John.....

In the right-hand column check the letter of the correct or most nearly correct answer.

EXAMPLE: The book of John is the (a) first Gospel, (b) second Gospel, (c) third Gospel, (d) fourth Gospel.

6. The four Gospels are (a) unrelated to one another, (b) contradictory to one another, (c) supplementary to one another, (d) complete records of what the Lord Jesus did.
7. The writer's favorite designation for himself is (a) the disciple whom Jesus loved, (b) the least of the apostles, (c) the disciple who believed, (d) an eyewitness of the miracles.
8. Which one of the following is *not* characteristic of the Gospel of John? (a) Personal interviews, (b) signs, (c) "I AM" sayings, (d) extensive coverage of Christ's Galilean ministry.
9. The best-known discourse of the Lord Jesus in John is (a) the Sermon on the Mount, (b) the upper-room discourse, (c) the Olivet discourse, (d) the discourse at Caesarea Philippi.
10. John gives more space than any of the other Gospels to (a) the birth of Christ, (b) the last week of Christ's ministry before His death and resurrection, (c) the temptation of Christ, (d) the transfiguration.
11. The number of outstanding miracles described in the first major division of John is (a) twelve, (b) ten, (c) seven, (d) forty-five.
12. The "usefulness" of the Gospel of John is in (a) the facts it conveniently catalogues, (b) the brevity of the book, (c) the simplicity of its language, (d) the Person whom it presents.
13. **Fill in the blanks in the following chart of the Gospels.**
    Matthew presents Christ as.....
    Mark presents Him as.....
    Luke presents Him as.....
    John presents Him as.....

Complete the following:

14. John, the writer of this book, was the son of.....
15. The miracles in John are called.....
16. John concentrates mainly on the Lord's ministry in Jerusalem and.....
17. An expression that helps to open up the meaning of a passage is called a.....
18. Each of the Gospel records has a particular.....
19. Give the chapter and verse which state the purpose of the Gospel of John.....
20. In the list in the right-hand column the divisions of the Gospel of John have been put in the wrong order. Number them in their proper chronological order (from 1 through 5).

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Ex. ☐ a ☐ b ☐ c ☒ d
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12. ☐ a ☐ b ☐ c ☐ d
13. .....King.....
14. .....
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16. .....
17. .....
18. .....
19. .....
20. ..... Christ's ministry to the world
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Answers to this month's examination will appear in MOODY MONTHLY for November.

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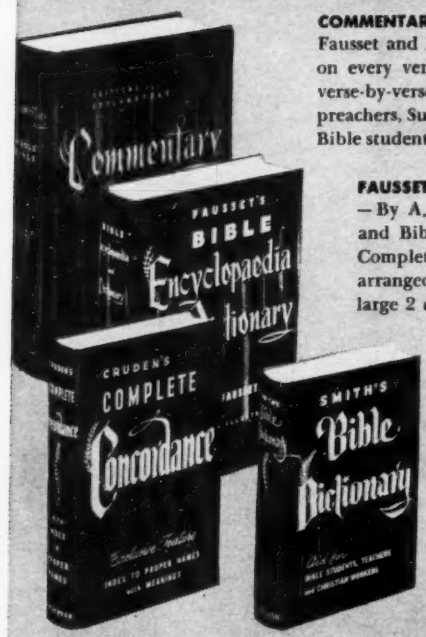

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By Jim Johnson

DRUMS pounded wildly, fireworks splashed an already jeweled sky, and thousands cheered as the flag of the newly independent African nation of Ghana shot up the pole. As history was being made, there was one who viewed it firsthand—the missionary journalist.

In another part of the continent, Queen Elizabeth II laid a wreath at the grave of famous missionary Mary Slessor and the police fought to hold back the crowd. Again there was one not ten feet from her to get the story—the missionary journalist.

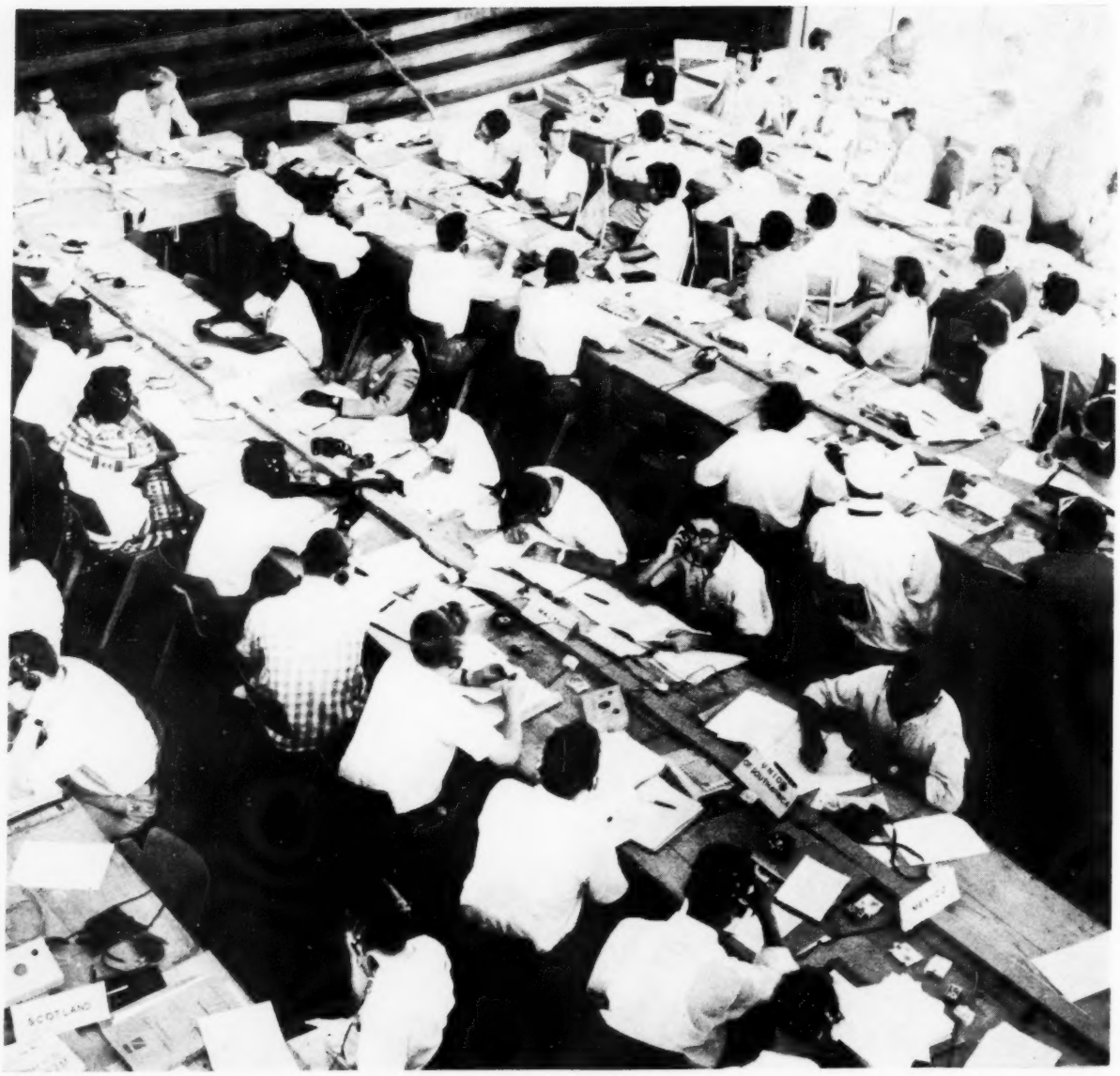
In the rumbling tensions of South Africa, in the strife-torn territory of Congo, he will be there, watching history unfold and at the same time writing a little history of his own—a history of one of the most strategic ministries in the world, missionary journalism.

His is not a message of nationalism; it is a message of independence from the power of sin and fear through Jesus Christ. Call him reporter, editor, writer or journalist, he is first a missionary, and his primary task is to spread the good news of salvation in Jesus Christ.

The art and craftsmanship of this growing band of "typewriter missionaries" can be seen in the colorful, attractive and powerfully effective magazines produced on the foreign field and geared to reach the masses for Christ. Today that art and craftsmanship are well-known. Such magazines as *African Challenge, Our Africa, Envol, Dengta* and others are linked with the statistics of thousands the world over who have been influenced spiritually through their pages.

After the story is written and published, one further step must be taken—it must be distributed. Here, two couriers in South Africa receive last-minute instructions before taking their precious cargo to readers in distant villages and cities.

This world congress of students at Ibadan, Nigeria, was also attended by the missionary journalist. He not only got the story but left one—through copies of his magazine, tracts and by word of mouth—witnessing "where Christ was not named."



But behind every stick of type and every photograph is a person. A person flying deep into the jungles to get a story for page one; a person chasing Billy Graham's motorcade down an Oriental road to get a fresh story on the famous evangelist's crusade; a person being pushed and shoved and squeezed in a howling mob to get that independence story first hand; a person caught in a big political rally where racial tension runs high and trying not to hear the terrifying shouts of "White man, go home!" ringing in his ears; a person walking the corridors of a smelly, dark prison to get a story from an inmate who has come to know Jesus Christ; a person covering the news and sometimes risking life and limb to do it to lay the groundwork for the biggest news story of all—the news of a Saviour.

This is the man behind the magazine, the missionary journalist. He is part of the most respected corps of people in the world—the press—but at the same time he represents the King of kings.

✦ What kind of rare bird is this missionary anyway?

Well, actually, not so rare. In high school he did better in English grammar and composition than in math or science, perhaps. In high school he liked people and was easy to talk to. He was active on the school paper and did a good share of the work on the school annual. He wasn't always the smartest kid in class, but he could hold his own. What everyone knew and remembered him for was his ability to put together a composition that made sense—and then some.

Then something else happened to him that happens to many more like him. One night in Bible club someone talked straight down the line on spiritual matters, and for the first time he put aside the doubts and the procrastinations. He received Jesus as his Saviour and Lord, and from then on his typewriter belonged to God and his stories rang with salvation truth.

In college he majored in journalism. Why? Because he could report facts and make them interesting, something not everyone can do well. When he left college, he could have joined any number of journalistic projects and done well. Instead, he responded to a call to the foreign field, where journalism was a strange art to most and not yet considered a full-fledged missionary ministry. But he went, to put his typewriter and his gift for composition to work for his Lord.

Today he's considered the commando of missionary enterprise. Why? Well, for one thing his ministry is one of penetration, deeper penetration often than that of his missionary colleagues, because he finds himself in places where the normal missionary ministry seldom if ever touches.

At times he finds himself covering an exclusive session in the government house of one of many countries around the world. While he's there getting a story, he leaves one. Either through copies of the magazine he represents or a fistful of tracts or by word of mouth, he leaves the gospel there "where Christ is not named."

Again his listing among the press gets him into the Governor-General's mansion where hundreds of V.I.P.'s are present to honor the Queen's birthday. While he gets the facts for his magazine, he gives out a few of his own. It may be to a Moslem leader in discussion on who is pre-eminent, Mohammed or Christ. Or it may be to a government official who is a sworn atheist. But whoever they are, they might not otherwise have been touched by the gospel.

He's a commando in other ways, too. In a few days his workmanship, the magazine, sweeps across hundreds, even thousands, of miles through cities and villages, market places, schools and homes. In a few days his message is reproduced a thousand times over to reach the hearts of multitudes of readers. In swift, sharp thrusts his weapon sweeps through the country battering communism, striking at sin in society, exposing corruption, but at the same time driving home the message of the cross and reaping the souls who rise to the hope they see in Jesus Christ.

✦ But with all the victories and the joys, he knows the rigors of the ministry as well. There are deadlines to be kept. Sometimes his greatest enemies are the clock and the calendar. He must produce copy—and produce it on time. He spends hours behind a typewriter working a story, boiling it down to fit the space, trying to get it all in. There are times when exhaustion blocks the free flow of expression, and words can't be bought for all the money in Africa.

And there are repetitions of that time in Africa with the story on the pagan chief who turned to Christ. It was a beautiful story. It filled all of page five. And it was easy to write, because stores of chiefs turning from their idols to Christ are always easy to write.

But that moment after the magazine was ready to be run, long after the deadline was passed, the word came in that the pagan chief had a question mark over his testimony. Nothing serious. Just the weak steps of a new Christian trying to get all the skeletons out of the closet. But it's enough to cast doubt on the story.

There are times, too, of frustration and heartbreak. The heartbreak of racing a hundred miles over bush road to get a story from a Christian political leader on tour—only to arrive too late. Sometimes his equipment falters and his staff car conks out halfway to a disaster scene.

Then there are times of personal temptation and trial. He is, first of all, a representative of the Lord Jesus Christ, a Christian, and the Christian life is not any easier to live on the mission field than it is at home.

✦ But what keeps him going, then? Excitement, danger, thrills? Yes, that's part of it. But what really keeps him driving day after day is that deep sense of joy and satisfaction that comes with his calling. It's the joy of serving Jesus.

When the day is over and the heavy tropical night pulsates with the drums and shrill orchestrations of tropical insects, he gains the real power to keep driving.

For then there are the letters. Letters he hasn't time to read in the busy course of a journalist's day. Letters from people who have read what he has written in his magazine. Letters that express the hearts of boys and girls in school, of old mammies in market stalls who have just learned to read, of old men in the fields, of office workers, educators, politicians, university students, fishermen.

And somehow, reading those letters, he's not tired anymore. He forgets his aching feet. That brush with death, that unnerving day in that mob, those hours of work in the hot sun getting facts and finding stories somehow slip behind him—forgotten.

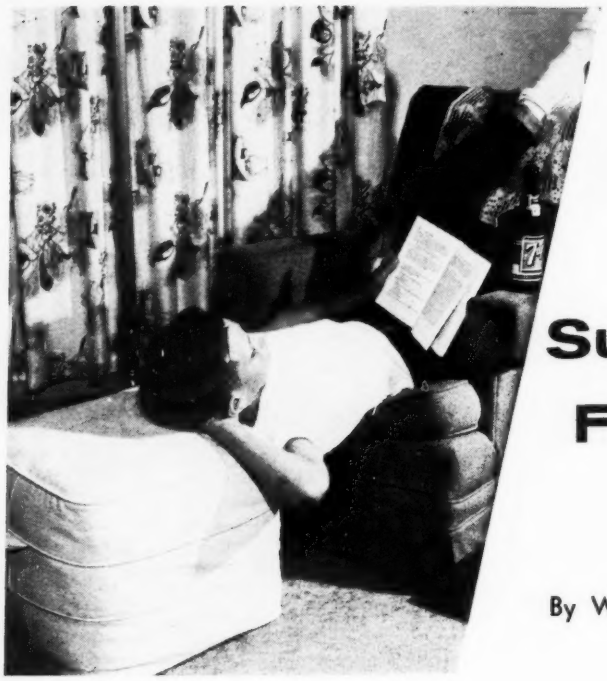
Sitting there with those letters is enough. Those letters are God's assurance that what he's doing is counting eternally in terms of lives.

And so to bed. He lies there and stares up at the white canopy of his mosquito net thinking of tomorrow's stories, tomorrow's deadlines, and tomorrow's souls to be reached.

✦ No, the missionary journalist is not a rare bird at all. His work may be. But he's not. He's a man with a job to do. A job of whipping the twenty-six soldiers of the alphabet into line.

There he is—in the smoke of the world's revolutions, in the midst of the world's death and disaster, in the crowds of uncertain, confused and terrified mobs, getting a story and giving one—the missionary journalist.

End



The Secrets of Successful Flunking

By Warren Wiersbe

Don't let your high school counselor fool you! Flunking is an art that demands real dedication! Why, some high school courses are so easy that it takes real brains to figure out how to flunk!

But cheer up, teenager. In this article you'll learn the secrets of the master failures of the past. The material presented here was gathered from experts in the field as our survey teams visited various detention homes, night schools, hobo camps, juvenile institutions and the "slave gangs" at scattered construction projects. Each person we interviewed assured us that he travelled below C level while in high school. So you're getting your information from the people who know the score.

We've summarized these interviews into nine sure-fire secrets that will make a failure out of a valedictorian if practiced!

1. *Practice negative attitudes.* There are some statements that, if they cross your mind, are bound to make you a success. Avoid them! The moment one of the following attitudes gets a toehold in your mind, you are headed for success.

"My grades today are helping determine my future tomorrow."

"Better grades will mean a better chance to get into the college of my choice, and not second-best."

"My grades are writing my paycheck for the future!"

"Better grades would make me a better testimony."

We could add to the list, but you get the idea I'm sure. Instead of positive attitudes about studies, develop several negative ones. For example:

"I'm a poor student, so there's no sense trying."

"I can always copy my work from others and get by."

"It's not *what* you know but *who* you know that counts."

"No sense planning any goals. Things change too fast."

Attitudes like these breed all kinds of vermin that will invade your mind and heart and make you a certain failure.

2. *Don't follow a schedule.* Doing things in a helter-skelter way is a lot more fun than being bound to a daily schedule. Schedules only rob you of fun and a lot of excitement with the gang.

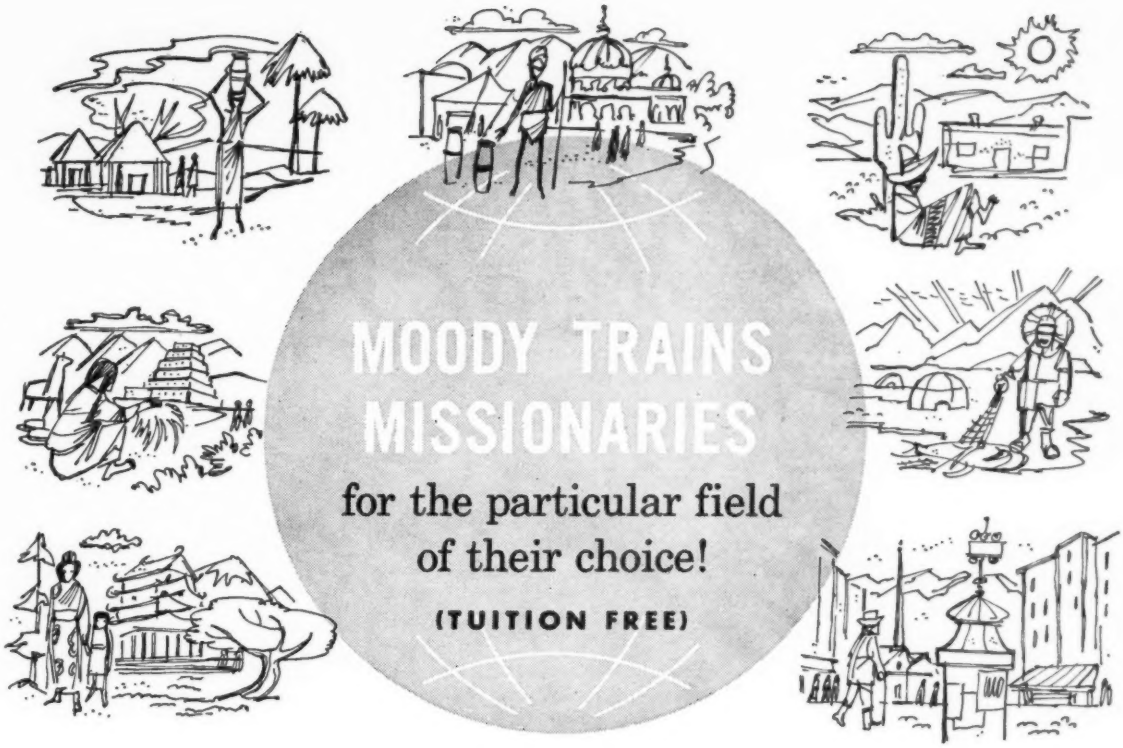
Take Gary, for example. He has a definite time each day for school work and even uses his time in study hall to do homework! (Everybody knows that homework is supposed to be done at home!) We also understand that Gary takes time on week-ends to review and do advance assignments. He misses out on a lot of social life with the gang at the Sugar Bowl after school, and has even been known to turn down party invitations before exams.

One of our interviewers talked to Gary by mistake, and it's easy to see that studies have made him a bit unbalanced. He's claiming that, since he set up his schedule, he has *more* free time, and that he enjoys it more because he doesn't have to worry about assignments. We don't believe it!

3. *Keep yourself distracted when you study.* If you have a room of your own, don't use it when you study. Stake out a claim in the busiest section of the living room or family room. Do your studying the hi-fi way, with the TV to your right and the radio or phonograph to your left. Train your dog or cat to jump on your lap every three minutes, and let your friends know they can phone you. A stack of recent magazines nearby will distract you as will a handy refrigerator (filled) and a large picture window overlooking the street. Avoid concentration, because you might accidentally learn something.

4. *Never take notes.* This applies to your own reading (if you do any) as well as to lectures. The teacher rarely says anything worth writing down anyway, and most of what you're supposed to know is in the book. (The fact that you don't read the book either makes flunking that much easier!)

If you *do* take notes, just for the sake of appearance, then write illegibly, use abbreviations that mean nothing twenty minutes later, and



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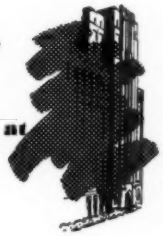

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above all else, *don't outline anything!* Outlines make learning too easy and all honor students use them.

5. *Never review.* Successful students review each subject at least once a week and strengthen their weak points. Don't you dare! A successful failure never reviews. In fact, if you follow the principles we've already given, *you won't have anything to review!*

6. *Do the easy assignments first.* This way you always have the difficult assignments staring you in the face and making you so miserable you can't do anything well. Always keep several major assignments (like term papers and book reports) undone so you can worry about them first thing in the morning, get upset thinking about them during the day, and lie awake worrying about them at night. If you do the big, important assignments first, you'll only build up self-confidence and peace of mind, and you can never be a failure that way.

7. *Keep your notebook, locker and desk messed up.* Confusion is a universal characteristic of successful failures, so don't be different. If you keep your subjects carefully divided in your notebook (as the honor students do), you'll find your work too easily and might accomplish something. Never keep separate pages for assignments, either; just trust your memory. Successful failures work hard to keep things in chaos as much as possible. Mix things up in your notebook, too. That way nobody will be able to find your "work" and copy it. I know the Bible says, "Let all things be done decently and in order" (I. Cor. 14:40), but if you try hard, you can forget it.

8. *Don't get too spiritual.* If you start praying about your school assignments, chances are you'll start succeeding; so keep prayer out of your education. Stay away from your Bible, too. You might run into verses that will bother you, like: "Study to show thyself approved unto God . . ." (I Tim. 2:15), or "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31), or "So then every one of us shall give account of himself to God" (Rom. 14:12). Reading the Bible will just upset you and change your values, and before you know it, you'll want to be a successful student.

9. *Get yourself a car.* Do this if everything else fails. Surveys indicate that high schoolers who drive their own cars usually pay for it when grades come out. The only thing grade A about them is what's in the gas tank!

There are several reasons. For one thing, if you own a car, you have to work to pay for it, and this takes time, time that could be wasted on studies. Also, you'll have a lot more social life (and more friends) with your own car. It's more fun to peel down the boulevard than it is to pore over the books!

✦ WELL, those are my suggestions. Let me add one word of warning: all of this sounds easy, *but it's much harder to flunk than to pass!* It's harder on you, for one thing, because God's will for your life is that you succeed. Now, you don't have to succeed if you don't want to; but don't cry over the wonderful things you'll miss by steping out of God's will. It'll be hard on you, too, when you go to enroll in a college or trade school, or when you apply for a job. But that's the price you have to pay to be a successful failure.

It's even tougher when you get older, because then your mate and children start to suffer. There's a lot you'd like them to enjoy, but you can't get a better job. Don't cry! Just think about all the fun you had in high school and you'll lose the blues. Being dedicated to the cause of flunking, you're willing to let others suffer along with you. It's only fair.

Good luck, teenage friend, as you start practicing these tested secrets of successful flunking! Come what may, never forget our slogan: "If at first you don't succeed, don't try again! You might pass!" END

"I HAD IT PAINTED TO STOP ALL THIS CHIT-CHAT BEFORE THE SERVICE"

"I'm not the same now"—Dave Burton.

Changed Sides!

By Gordon R. McLean

HE was a neat-appearing, sharp high school senior, and the seventy-some kids at the Voice of Christian Youth Club at Lincoln High, Tacoma, Wash., listened carefully as he spoke at their morning meeting.

"Hi! I'm Dave Burton from Wilson High, and this is the first time I've ever talked at anything like this. Believe me, it's a lot different from getting up in front of a speech class!

"I'm here to tell you about the most wonderful Friend I've ever had——Jesus Christ. A few months ago, I would never have been in a meeting like this, let alone speaking . . ."

✦ HE was right. A few months back, God, the Bible and Christ meant nothing to Dave. He was too busy living strictly for himself and being interested in his own problems—and they were big problems.

Dave's home life had never been stable and, as a result, he had simply grown up without settling down. He had unrest at home, trouble at school and frustration nearly everywhere else.

His parents arranged to enroll him in an exclusive military academy, hoping the discipline and control would help straighten him out.

"It just wasn't the answer," Dave says. "They put a nice uniform on you, work you hard and teach you to say 'yes, sir' and 'no, sir' to your elders. The whole thing is very impressive on the surface, but it doesn't change anything underneath. I got to know those boys well and we were quite a bunch—polished, dignified and smart in a dress parade; confused, uncertain and belligerent when we were away from the staff."

Dave lasted only a few months and was returned home with the gentle suggestion: "He might do better elsewhere." So back home he came—more hostile and uncontrollable than ever.

On several occasions he gave the Tacoma Police Department a bad time, and they were quick to return the favor. It didn't take too many nights in jail for Dave to start wondering if his wild style of living was as terrific as he'd always thought.

Then, through a Christian girl he knew, Dave met a top college athlete, Tom Gilmer. Tom was picked for Little All-American for his outstanding grid work at Pacific Lutheran College. Not too long before, a real change had taken place in his life: He had received Jesus Christ as his Saviour. Knowing Him had given Tom a new direction and new meaning for his life.

Tom didn't preach at Dave, but there was a warmth, sincerity and genuineness about him that made a deep impression on Dave. Seeing Dave's curiosity, Tom took the opportunity one night to fill in the blanks. He told Dave that the only way life could ever really make sense was when it was lived in harmony with God through knowing Jesus Christ. The witness took hold.

Not too long after that, alone with the Lord, Dave made the decision that changed his whole pattern of life. He opened the door of his heart to the Saviour.

✦ THAT morning at club, Dave told the kids about it. "I'm just not the same guy any more. Second Corinthians 5:17 says that if any fellow is in Christ, he is a new creature and, believe me, that's what happened to me! Christ has made things different. I'm living a clean, happy life with a purpose. At home, at school, with the gang, in fact, wherever I am, I've got a Friend to guide me and meet every need of my life as I seek to please Him.

"I'm glad to be here to talk about Christ because He has done so much for me. I've been on the other side, and I can tell you honestly that real life begins only when you know Him!"

END

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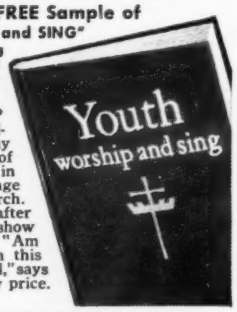

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Liven Up Your YOUTH Meetings

By George F. Santa

TODAY'S typical youth group, as I have observed it, doesn't have fifty-two youth meetings a year. It merely has one meeting fifty-two times.

So routine is the meeting pattern followed in many groups that an absent member, simply by keeping an eye on his watch, can know exactly what is taking place during any part of the meeting, though he may be miles away at the time.

He knows that at 6:10 (ten minutes late, that is) the songleader, breathless and frustrated, bursts into the room, grabs a songbook and, fumbling through it, asks those present to suggest one or two choruses. Those chosen are favorites, yes, but worn threadbare by overuse.

Prayer is next. Then the Scripture reading. Then announcements and offering (taken on a hymnbook), followed possibly by a special musical number, in case someone got around to asking someone else to provide one. And finally, the message.

An exaggerated picture? Hardly. It happens every week in hundreds of youth groups all over the country.

But it need not! Certainly there are only a dozen or so basic elements that make up a youth meeting. But this does not excuse the woeful monotony of so many youth groups.

A baseball team has only nine players in the game at a time, but some curious mathematician has calculated that this small number of players offers a possible 362,880 different batting combinations!

Just so, out of the few essential features of a youth meeting, numerous combinations are possible. Ingenious use of them will assure interesting, appealing and spiritually helpful meetings. And this without too much effort on anybody's part!

✦ LET'S consider one easy-to-follow guiding principle that will add new life and sparkle to any youth meeting.

Try concentrating for one full month on: introducing variety into your programs. There are two ways in which this can be done: by varying the order of your meeting every week, and by varying the nature of the individual program features.

A successful youth worker, who inspired me more than any other to find a life-long ministry among youth, said frequently, "Every meeting doesn't have to begin with a hymn and a prayer."

How true! And how simple a first step it suggests to improvement of youth meetings.

First, vary the order, and that from the very start. Consider the possibilities. You can open your meeting with an unannounced vocal solo; an unannounced reading; a number provided by a trumpet trio or any other instrumental ensemble your group may have or can develop; an unannounced Scripture reading; a dialogue; a surprise feature—something entirely new for your group, perhaps a brief talk, a gospel magic feature, a ventriloquist; lively announcements of coming activities; a surprise interview with some outstanding Christian layman, missionary or Christian worker in your town.

Spend time with your youth worker and other organizational members to make meeting openings different, and you'll find the results most gratifying.

Then, give special thought to variations in the lineup of your features. List the basic elements of your meetings—song service, special music, Scripture reading, prayer, announcements, offering, quiz, Bible drill, discussion or message. See how many purposeful combinations are possible.

Frequent change just in the order will in itself bring renewed interest.

✦ BUT this is only the beginning. Even more gratifying results can be obtained by varying the individual features of each meeting. Study these features separately and determine what should be done to give them new life and sparkle.

Take the song service, for example. Do you use one song leader all the time? Why not try some others? If you don't have them, train them.

Do you have all your singing at one time during the meeting? Why? Try to use music at different times.

Do you sing only the first and the last stanzas? Or stanzas one, two and four? Try the whole song sometime and stress the message that is incomplete without all of the stanzas.

For further variety, ask the fellows to sing one verse, the girls another, a soloist the third and the whole group still a fourth.

What about your Scripture reading? Always done the same way? Nothing wrong with that way, perhaps, but wouldn't you enjoy a little variation?

Instead of one reader for the entire passage, try "reading around" with several up front taking part. What about a responsive reading—leader and group or fellows and girls.

Suppose you ask one person to memorize the passage for next week's meeting. That would be a blessing to the one who does it, as well as to the entire group.

Variety is even possible when you're making announcements. In fact, announcements can be so interesting that the group will actually look forward to them each week.

Try publicity playlets (one-minute dialogues that announce coming activities cleverly); interviews; announcements coming out of nowhere at unexpected times by way of the p.a. system; newscasts; pantomimes. These are a few ideas. Your group can think up lots more.

Similar treatment might be applied to all the parts of the program—special music, prayer, message and even the offering.

✦ OF course, it goes without saying that variety should not become an end in itself! All that's done to make your meetings more appealing should be done to glorify the Lord Jesus Christ through the salvation, blessing, edification and training of your members.

Such purposes can be accomplished more effectively through meetings that are alive and appealing. And one of the best ways to do that is through a studied, prayerful and ingenious drive for variation. END

KNOW YOUR CHRISTIAN SCHOOLS • No. 8

A Photographic Quiz

Do you know your Christian schools? Here is the last in a series showing scenes from three schools, together with important facts about them. How many can you identify?

1. _____

This is the entrance to a Bible college in the South, often called the "Southland Gateway to Christian Service." The college, founded in 1935, offers majors in Bible, missions, Christian education and sacred music, as well as a five-year Th.B. course. Last year's 100 students came from twenty-two states and some foreign countries. Nearly 90 per cent of the alumni are in full-time service.

2. _____

An unusual landmark of this church-affiliated college in the East is the water wheel shown here. It was established in 1932 as a college division of its parent seminary, but became independent with its own campus in 1952. Although primarily a church school, fourteen other denominations are represented. Ten major fields are offered, together with many extracurricular activities.

3. _____

Prince Chapel is on the campus of a school founded in 1889 as a missionary training school, although this school is now both a liberal arts college and a seminary. First located in a major American city, it was relocated on an 800-acre estate in the suburban area, just a few years ago. Last year, students came from thirty-four states and ten foreign countries.

Compare your answers with those on page 95. For a convenient reference file on Christian schools, add this quiz to those which have already appeared in Youth Supplement.

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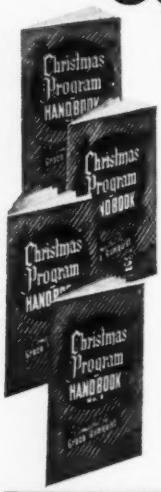

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what does the BIBLE say?

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YOU AND YOUR BODY

DON'T make the mistake of thinking that the Christian can be holy in his mind and spirit but that it doesn't matter what he does with his body.

God is vitally interested in your body, and He has plans for it which require your full co-operation.

It is about God's plans for our bodies that we are thinking in this month's Bible study. Our method is the same as usual: Look up the Bible references, and answer the questions as fully as you can in your notebook. Soon you will have valuable notes on a great variety of important subjects.

✦ YOUR BODY AND ITS CREATION. Of course, there is no need to tell you who created the body. But it is the proper place to start when you are thinking about this subject. Look up Genesis 2:7 and find out who "formed" man's body and what it was made of. In verse 22 you will find the origin of woman's body, too, and in verse 23 Adam's comment on her creation.

For whose benefit was the human body created? You will find the answer to this question in I Corinthians 6:13, in the second sentence. Paul tells us what the body is *not* for, and then states *for whom* the body exists. The person meant is Christ, as you see from the next verse, but what title is He given here? Apply this truth to *your* body: Whose is it? Has He in fact got the control and use of it?

Of course, the fact is that, in spite of its wonderful creation and its high purpose, the body is in a fallen state. In fact, it was through the body that the first temptation came to Eve. What particular physical temptation was it? See the beginning of Genesis 3:6. Notice how after they had sinned the man and woman became ashamed of their bodies (v. 7). What did they do? You see, they realized that their bodies were no longer the pure and innocent things they had been when they were created.

Your body and mine are in this same state and need to be transformed.

✦ YOUR BODY AND ITS REDEMPTION. As it was *by a body* that sin entered the world, so it was *by a body* that it was conquered!

Find this in Hebrews 10:10. When you are tempted to think that there is not much to be made of your body for God, think of what Christ made of His! This verse tells us through what we are sanctified. What is it? What was offered once for all?

You will find the same truth in I Peter 2:24. Is it said that Jesus Christ bore our sins in His soul, or His spirit? In what did He bear them on Calvary? Do not despise the human body, for here you see that God's eternal plan of universal redemption centered on a Man's body.

But surely, someone may be thinking, we speak today of *souls* being saved, rather than *bodies*. Well, it is true that Christ saves our souls, but this does not mean that He is not the Saviour of our bodies also.

I Corinthians 6:19 puts the matter very clearly. Read the verse carefully. What is "your body"? What kind of building is it compared with? This is a very holy building, isn't it? Who dwells in the building, that is, in your body? If this Person dwells in the body, it must certainly be saved, mustn't it? What should we do in our bodies? See the next verse.

So when God on Calvary purchased your soul, He purchased your body also, to be a dwelling place for the Holy Spirit. To really grasp this truth could give us a whole new attitude to the bodies in which we live.

✦ YOUR BODY AND ITS SANCTIFICATION. One thing that will immediately follow is that the body has a tremendous calling to be holy in this life. It is surely impossible for a true Christian to expect God to live in a soiled and impure body.

See, for instance, what is said about the body in Romans 6:12. Here is a stern and very definite command. What has no place in the Christian's body? What must he never obey? Just apply this to yourself for a moment,

and ask yourself how far sin is allowed to work in your body. Then read the verse again. Romans 12:1 will tell you what to do with your body and what it should be like.

Sometimes the Christian must be prepared to "get tough" with his body. It is always trying to get away from his control. See how Paul says he treated his body in I Corinthians 9:27. What does he do to it, and what does he bring it into? Put in your own words just what you think he means.

Is there some way in which you need to exercise stricter control of your body? Is it in any way tending to draw you away from Christ?

The purpose of this sanctification of the body is given in Philippians 1:20. What does Paul hope will happen in his body? What do you think he means by this? How far is this happening so far in your body?

God therefore plans that your body should be a vehicle of the beauty and purity of Christ. Is this the end of the body's tasks? Has God finished with it when it dies and goes to the grave? Not at all!

✦ YOUR BODY AND ITS GLORIFICATION. Yes, even greater things are in store. See Philippians 3:20, 21. In this life, at best, our bodies can only imperfectly reflect the beauty of Christ; but one day they will be perfectly glorified.

When will this happen (v. 20)? Who will come and do it? See in verse 21 what He will do. "Vile" means humble, earthly or lowly. You will see that it is going to be changed and refashioned. What will it be "like unto"?

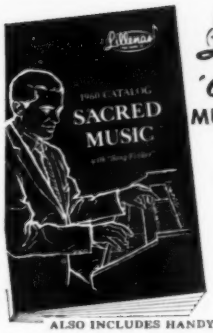
Christ, you see, did not abandon His human body after Calvary. That same body was resurrected with great glory, and is now ascended to the right hand of God. Our bodies will one day be like His.

This means that at the resurrection day our bodies will be the same ones as now, but, as it were, completely remade and re-modeled. (You will find the same truth in different words in I Cor. 15:42-44.) They will share *His* glory.

You realize, of course, that this destiny only awaits those who in this life have trusted in Christ. You will find the destiny of the bodies of the unsaved in Matthew 5:29, at the end of the verse. What is it?

Let us join the apostle Paul in his earnest desire that "Christ shall be magnified in *my* body, whether it be by life, or by death." END

Answers to "Know Your Christian Schools," page 93: 1. Southeastern Bible College, Birmingham, Ala.; 2. Eastern Baptist College, St. Davids, Pa.; 3. Gordon College, Beverly Farms, Mass.



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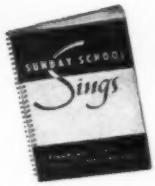

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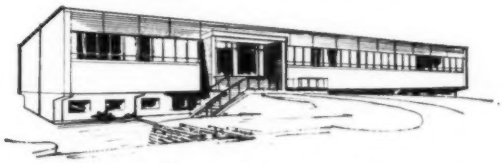

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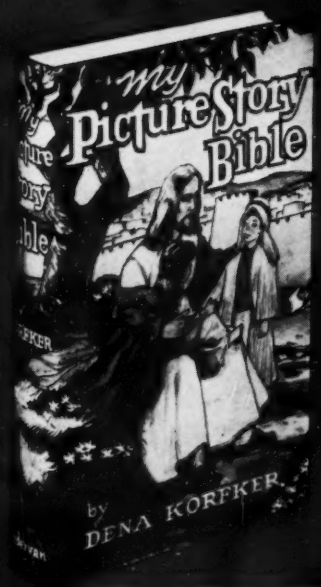

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